

The
**CHRISTIAN
CENTURY**
A Journal of Religion

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**THE FUTURE OF THE
METHODISTS**

By Ernest F. Tittle

Negro and Jew

An Editorial

mff

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SEP 23 1922

Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

SEASONS 7,6,7,6. D.

WILLIAM GEORGE TARRANT, (1853—)

Arr. from MENDELSSOHN, 1840

1. My Mas - ter was a work - er, With dai - ly work to do,
2. My Mas - ter was a com -rade, A trust - y friend and true,
3. My Mas - ter was a help - er, The woes of life he knew,
4. Then, broth - ers brave and man - ly To - geth - er let us be,

And he who would be like him Must be a work - er too;
And he who would be like him Must be a com -rade too;
And he who would be like him Must be a help - er too;
For he, who is our Mas - ter, The Man of men was he;

Then wel - come hon - est la - bor, And hon - est la - bor's fare,
In hap - py hours of sing - ing, In si - lent hours of care,
The bur - den will grow light - er, If each will take a share,
The men who would be like him Are want - ed ev - ry - where,

For where there is a work - er, The Mas - ter's man is there.
Where goes a loy - al com -rade, The Mas - ter's man is there.
And where there is a help - er The Mas - ter's man is there.
And where they love each oth - er The Mas - ter's men are there. A-men.

The above hymn is selected from the matchless collection,

HYMNS OF THE UNITED CHURCH

Charles Clayton Morrison and Herbert L. Willett,

Editors

The hymnal that is revolutionizing congregational singing in hundreds of churches.

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* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXIX

CHICAGO, SEPTEMBER 21, 1922

Number 38

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Entered as second-class matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Episcopal Convention and American Christianity

THE triennial convention of the Protestant Episcopal church at Portland, Ore., is of primary interest to about a million members of that communion in the United States. To a larger extent than the convention may be aware, it is also of interest to forty million other fellow-Christians throughout the United States. No communion in America holds within its fellowship such discordant elements as does the Episcopal church. The continued success and growth of this organization may be hailed by all those who pray for Christian unity as a splendid example of unity amid diversity. If near-Catholics and old-time evangelicals and modern liberals can live in the same household of faith within the fold of this communion, they can live together in a larger and more inclusive organization. An Episcopal convention has a splendid freedom in discussion. Perhaps no religious convention in America talks out its problems with more abandon and frankness than does this one. The discussions are no mere counsels of prudence, no suggestions of compromise, but manly presentations of religious viewpoints. It will be of more than denominational interest to know what the Episcopalians do in the matter of Christian unity. Do they seek only union with Roman Catholics? Or do a vast majority recognize an even closer kinship with the evangelical churches? The future of Christendom itself waits in some measure upon this issue. From an unfavorable start, the Episcopal church has in recent decades made for itself an honorable place among the great missionary groups. The individual giver in this church is now the most liberal in our whole nation, exceeding the liberality of the Methodists, which is proverbial. The whole Christian group thanks God and

takes courage on hearing the statistical reports from this year's convention. The Episcopal church has much to teach its neighbors concerning reverence, orderliness, religious art, and true Christian piety.

Two Contrasted Lives

CHICAGO has recently numbered among its losses two well-known men who have passed away within the month. One was a minister, a bishop in a small but worthy denomination. The other was a lawyer of prominence, and of notable success in his profession. Their names were familiar to readers of the public press. Their funerals were attended by sufficient numbers to make clear the interest of the community in their passing. Yet the value of these two men was in striking contrast. The bishop was loved and respected for a long life of public service in patriotic and religious activities. His name was to be found on most committees charged with the conduct of public ministries of beneficence and welfare. He gave himself without stint to the community, and for the good of all. He was loyal to his church, but he was more than a churchman; he was a citizen and a Christian. Sometimes we thought him a bit too militaristic in his sentiments. But that was due to his long experience with soldier organizations, from the days of the civil war, in which he was a chaplain, through a long and honorable connection with the Grand Army of the Republic, in which he held a leading place. But he was loved and trusted as a man of God and a servant of the city. He was not possessed of wealth, but he was rich in the things which are above all money values. The other man was conspicuous in his profession. He was spoken of as one of the leaders of the bar. He

was immensely wealthy. There were few cases of litigation involving large interests with which his name was not connected. He was very valuable to his clients. He was notably successful in securing verdicts. He is quoted as having observed in connection with a celebrated case in which decisions were won were not presumed to be a matter of American laws through which a clever lawyer cannot drive a coach and four. To him, apparently, the practice of law was not so much the securing of the ends of justice as the winning of decisions. And the methods by which decisions were won were not presumed to be a matter for public scrutiny. It is the notorious success of men of this type which constitutes the most serious menace to the moral integrity of the legal profession in the United States. It is becoming increasingly common to compare the character and proceedings of American courts with those of Great Britain, to the discredit of the former. British judges are far less complaisant to the indirections and trickeries of shrewd and unscrupulous attorneys than is the case in American courts. These courts are presumed to be the bulwarks of law, order and public rights. They are usually above suspicion of bribery. In the general respect which they merit there is ground for public satisfaction. But there still remains one great reform to be achieved. That is the raising of the moral level of legal practice in this country above the danger line of unscrupulous procedure on the part of adroit and conscienceless lawyers. The leaders of the legal profession have the responsibility of sounding out this warning to the rank and file of their colleagues, if they would save their calling from the danger which threatens it today.

Community Church Movement Primarily Evangelical

A WIDESPREAD impression prevails that in the community church movement of the United States there is a latitudinarianism which is destructive of Christian loyalties. In New York and Boston are community churches, one in each city, which have ceased to call themselves Christian, or at least have insisted that they are Jewish and Buddhist as well as Christian. It is this de-christianized type of church which has been widely advertised through certain tractarian literature. But this devitalized and de-christianized kind of church is not succeeding. To make such a church prosper has been difficult even in the atmosphere of a metropolis. In the smaller cities and towns it would be impossible. Aside from these two organizations, however, the more than eight hundred federated and community churches of the country are evangelical in spirit and purpose. They draw their ministers from the evangelical communions. They carry on the church methods of an evangelical church. The Christian ordinances are observed, though these rest on a voluntary basis. The literature of the Sunday schools comes from evangelical houses, as well as the hymn books in the pews. The missionary offerings go into the treasury of the various denominations which carry on evangelical work. It is hardly gracious for an evangelical church whose funds go

into the same treasury with those of the community church to raise any questions of theological orthodoxy. Men prove their orthodoxy better by their deeds than by their lip professions. In some cases short-sighted denominational leaders are finding pleasure in denouncing community churches. Their own denominational brethren in the community churches naturally resent unjust and uninformed criticism, and the community churches will consequently be less generous in the treatment of the causes of these denominations. No criticism or persecution will destroy this new movement, but friendliness and cooperation on the part of great religious leaders in the denominations may aid helpfully in shaping its future.

The Greek Debacle and the Turkish Triumph

NO news has been more disquieting for many months than that regarding the routing of the Greek forces by Turkish troops in Asia Minor, and the practical annihilation of Greek control in Smyrna and the regions of the Seven Cities. Many causes have contributed to this result. But two are outstanding, both of them the outcome of the muddling policy of the allies regarding most matters in the near east. The first is the failure of any thoroughgoing plan for Greece in the counsels of the associated powers. To a large degree the reigning family, strongly German in its alliance and leanings, is unpopular. That was true in the time of George. It is still more true of Constantine. In spite of many factional misinterpretations and much hostile criticism, Venizelos appears to be the one man who has represented the constructive policy in Greek affairs. He is the "grand old man" of the nation. Yet he is in exile, and his friends are without representation in any recent cabinet. It would appear, however, that an increasing number of the Greek people believe that his leadership is the only solution of the national difficulties. With proper recognition of the Greek crisis on the part of the allies, this needed step might be taken. It may even now be too late. But it would seem to be the only way of rehabilitation for the distracted and misled Hellenes. The second cause of the present difficulty is the temporising policy of the allies in regard to Turkey. Among the assured results of the war were supposed to be the expulsion of the Turk from Europe, the internationalizing of Constantinople, the establishment of the Armenians in a secure and independent area, and the end of the massacres and outrages perpetrated upon them by the Turks and their savage associates. As a matter of fact, none of these things has come to pass, and all of them are more than ever threatened by recent events. The chief factor in this tragic failure is the wavering policy of Great Britain regarding Turkey. The Turks are Mohammedans. So are fifty millions of the inhabitants of British India. Turkish leaders, with a shrewdness which would have done credit to Abdul Hamid in his best days, have played off British concern for Indian pacification against any drastic action regarding Turkish interests in the near east. With this timid and hesitant attitude on the part

of Great Britain, the natural leader among the allies, civilization has no champion in this confused and distraught arena of Asiatic politics and perils. Once more the tragedy of America's voiceless situation in the counsels of the disturbed and jealous nations is apparent. Where we ought to have a commanding and directing moral mandate for the distracted orient, we are dumb and impotent, self-crippled by a policy of complacent indifference.

Paganism or a Higher Christianity

DR. ELLWOOD in his "The Reconstruction of Religion" has very well stated the alternative for the church in the days that are upon us. It is either a better Christianity or a reversion to paganism. Of the latter there are many evidences. The prophet of the new paganism was Nietzsche, but thousands who never heard of him are nevertheless governed by an individualistic will to power that over-rides all sanctions of morality and considerations of social welfare. Dr. Ellwood states the task of the church in these terms: "The religious revolution which we are now undergoing, if it does not fail and lead to a reversion, concerns the transition from theological to ethical monotheism, from a metaphysical to a social scientific conception of religion." The decline of family morality is one of the evidences of the break-up of older sanctions. The United States now leads Japan in the number of its divorces, and indeed leads the whole civilized world. And it is not only divorce. Sex relations outside matrimony indicate that the family, once regarded as the bulwark of our civilization, will pass unless reinforcements come. In the business life, many of the old-time sanctions have gone. Competition was bad enough, but there is now a meaner thing than competition, the combination of big interests in order to drain the public. Whether it is a group of coal companies that foment strike trouble to raise the price of their coal, or a labor union unmoved by any sense of public service which will have its last penny of wage even though it ties up indefinitely the transportation of a great city, the same evil spirit of group selfishness prevails. The Christianity needed for this emergency is the kind that was preached to the woman at the well, and to the rich young ruler. It is the Christianity of Jesus, and not the Christianity of the Greeks of later centuries. The problem of the trinity—of Jesus' metaphysical relation to God—may well wait until the followers of Jesus have somewhat solved the problem of his lordship over the lives and affairs of men.

The Sociological Heretics

THE heresy most hated and feared these days is the sociological heresy. The pioneers of the modern social movement in the various denominations can all bear testimony. Rauschenbusch still serves as a target for the reactionary Baptists though he has passed beyond the veil. Many Presbyterians who were once prominent in the council of the denomination are now silent so far as the General

Assembly and synods of the churches are concerned. The Roman Catholic church in America has developed some bold antagonists of social injustice, and these have spoken in terms quite as bold and unequivocal as any Protestant. Particularly has Father Ryan shown himself to be an able exponent of the new social idealism. But Rome is no more tolerant of economic heresy than are the princes of Protestantism and some months ago an order came from Rome abolishing the National Catholic Welfare Council. The American Catholics who favor an advanced social position for the church asked the pope to suspend judgment until they have opportunity to present the case in Rome and this permission was granted. What the fate of the Catholic Welfare Council will be one cannot yet safely prophesy. The church is strongly opposed to organized socialism, and if it should come out as opposed to the moderate demands of the National Catholic Welfare Council, it will seriously affect the loyalty of thousands of Catholic workingmen who at the present time believe the church helps them to fight their battles. What is behind the opposition in all communions is quite the same thing. Social Christianity is the Christianity of Jesus, but it is not the Christianity of the creeds. There is no point of tangency between one of Father Ryan's books and the Nicene creed. Dr. Rauschenbusch in his "Theology of the Social Gospel" does not come within gun-shot of the New Hampshire confession. It must be admitted that the views of these men are revolutionary when tested by medieval orthodoxy, and the devotees of orthodoxy are opposed to their work. But the most serious foe is the rich man who would buy the favor of the church with a tithe of all his gains.

Revival of the Religious Drama

PAGAN theatres perished when the early church finally won its victory. The theatre of that day was so debauched and immoral that there was nothing left to save. For hundreds of years the dramatic arts languished until they were revived by the church herself. It is an interesting chapter in dramatic history to realize that the teacher came into existence once more in order to present to the people the great morality plays of the middle ages. Such plays as *Everyman* were used by the church in order to present her ethical message to the people. The Passion play and others have come to familiarize the people with the great stories of the Bible. The pageant, which is one form of dramatic art, has been most used by the Methodists, the very group whose protest against the modern theatre has been vigorous. Recently in Boston the Greater Boston Federation of Churches presented a play, "Jeremiah," in the National Theatre before audiences which totaled more than 2,500 people. This play was written by Mrs. Eleanor Wood Whitman, formerly of the Wellesley faculty in the biblical department. In local churches all over the land there is a splendid interest in the subject of dramatics. It answers in many communities the question of what to do with the young people. Get them to work on amateur dramatics, and the question is answered. Of course

all of this becomes an embarrassment in the churches, for there is such a dearth of equipment. Perhaps some churches would not object to a dramatization of Jeremiah in a church, but many other dramatic enterprises can scarcely be presented in the place of worship without shock and scandal. In the plan of many modern churches there is now place for amateur dramatics. The great buildings are being erected with reference to the varied mid-week program of a modern church. When vast numbers of people engage in dramatics, and help in presenting uplifting plays, perhaps the standards of the dramatic profession in the great cities will be modified accordingly.

Negro and Jew

PERHAPS it is fellowship in suffering of racial prejudices and antipathies which draws Negro and Jew together. Some influence is at work to this end, at any rate. It certainly is not formal religion, and there is little likelihood that the one will "convert" the other. But their alliances already develop interesting social situations, and show signs of certain momentous political consequences. The Jews no longer constitute a solid religious unit, any way. And the Negro never has discovered a religious solidarity. Racial persecutions have welded each into as solid a social mass as modern civilization furnishes examples of. Alone each has been helpless, or so nearly so that struggle against restrictions upon their social liberties has only welded them into more compact social groups. What will come of the alliance of the two?

The readiness of the Jew to champion the cause of the Negro is not an accident, confined to isolated and adventitious instances. All over the south scattered Jewish merchants and men of influence in their several communities have not scrupled to stand between the Negro and the more bitter and uncompromising prejudices of other white elements. What one of Chicago's leading merchants has done, conspicuously and in the large, on behalf of the neglected educational interests of the Negro, has been practiced in the small, and with less publicity, in countless communities of the south, by less opulent and less powerful members of the Hebrew race. It has passed into a proverb and social formula that the Jew is the Negro's best friend.

An analysis of this tendency and the social sentiments back of it will guide predictions for the future, and will make more clear what are the probable political consequences. No such analysis seems to have been made. It is a promising field for one or another of our publicists directing the discussion of present-day social issues in the magazines. The study would prove exceedingly interesting and fruitful. The laboratory is everywhere that the Jew and the Negro have come together in the United States. This is almost everywhere that the Negro is, for the Jew is there and everywhere else. Few cities or even towns in any state lack at least a few Jewish merchants or tradesmen. Where only two or three of each race are gathered together, often nothing happens. Each goes his own

way, holding to the social status into which the prevailing conventions force him; their ways sometimes do not cross. But where they mingle in considerable numbers in the same community their relations are always worthy of study.

The greatest and most instructive laboratory of all is, of course, New York, which is at once the largest Negro and the largest Hebrew city in the world, as it is the largest, or nearly the largest, assemblage of several other races. The incursion of large numbers of Negroes into Chicago precipitated the riots which were the consternation of the whole country and the despair of many citizens of this next-to-the-largest city of the land. There the rapid taking over by the new-comers of a considerable area of what was once a highly desirable residence section of the city, was bitterly resented. It was not merely homeless hoodlums who were responsible for these disorders; they were joined by many who had already been dispossessed, or who were threatened with dispossession, of their homes, by the overwhelming tide of Negro immigration.

More Negroes have crowded into New York; they pour in now in a perpetual stream. A much larger area has been taken over by them. The residences they have appropriated are, on the whole, of as high a grade as those which were seized by the Negroes in Chicago. The colony centered at first in Harlem, and has spread northward until it has dispossessed the white population in acre upon acre of some of the best of New York's apartment houses. They swarm, appropriating whole cars and even trains on important traction lines of the city. All this has aroused much comment from the whites, crowded out of former homes and accustomed routes of travel, and there have been sporadic racial clashes. But nothing has occurred in any way comparable to the race war which rocked Chicago's social scheme. The difference runs deep into the differences between the civilizations of New York and Chicago, but the Jew figures largely in the computation of those differences. To be sure, there are Jews in Chicago, but they are not nearly the determining factor in the city's life which the Jew has long ago become in New York.

There can scarcely be a more interesting and pregnant social situation than that now developing in New York. Irish are still enormously to be reckoned with, and they The Jew increasingly commands the finances of this greatest commercial center of the country and of the world. The Negro is rapidly coming forward with the votes. The have had their racial sensibilities stirred anew by the civil war which it has been found so impossible to suppress on the British Isles. The Irish govern New York city, whether they altogether control it or not. Irish Tammany Hall achieved the greatest victory of its history at the latest municipal election. Tammany does not antagonize either the Negro or the Jew. Its political "principles" render that impossible, and will continue to do so, so long as there are Negro and Jewish votes to be cast and counted. For the present at least, there are profound social bonds which unite the Irish with both of these powerful races of New York. The alliance is likely to hold and grow stronger for some little time. The ethnological affinities of the

Irish with older populations of the city are not likely to assert themselves against this sentimental alliance with other "oppressed" races, until after both the Negro and the Jew have been helped by them to far more power than they now possess.

New York is in the way of being "lost" to Anglo-Saxon and even to Nordic civilization. Whatever it is henceforth to be, will be by the grace and through the genius of racial groups which know little of and care less for the pride of Nordic civilization, except to keep it constantly under the eye of suspicion and to check its assumptions wherever they become too obnoxious.

There is no more graphic demonstration than this of the passing of the old religious distinctions. Here is a civilization already dominated by a growing political and social alliance between the Jew, who is rapidly sloughing off his age-long religious forms, and dropping also his religious intolerance, so far as the prejudices of his opposers will permit him to do so, and the Negro, who has no original religious traditions which he has cared or been able to preserve, and whose borrowed religious forms are undergoing even more profound changes than are their prototypes in the white civilization around him. At present a powerful third partner is the Irishman, who carries his religion hot and fiery, but which in form and motive and influence is profoundly disharmonious with the religious ideals of either of the other races. Manifestly this partnership has no basis in ecclesiastical religion. Whatever religious sanction it gets, or will get, as it develops into greater solidarity and power, will be absolutely divorced from the ecclesiastical considerations which our civilization has so far given determining influence.

With Anglo-Saxon power thus menaced, only those who can think of civilization in terms of humanity will view these conditions and tendencies with equanimity. To such, however, New York is the most significant social laboratory in the world, in addition to being all those other superlatives with which we are more familiar. Here is a young, raw, traditionally unfettered race, representative of one of the three principal branches of the human family, under the unrestricted, or less and less restricted, tutelage of the oldest race which has held its own in western civilization, the two jointly being already in command of at least the balance of power in the richest and otherwise most influential center of population in the world.

One need only be a casual visitor to our great cities to note how the Negro is improving in care of his person, in personal and racial self-respect, in consciousness of his political power, and in material estate, under this regimen. He is already in a position to reward those who are giving him his present chance in New York, and the day is not distant when, if he chooses, and discovers the genius to practice the historic arts of racial solidarity, he can seize, if they cannot be acquired otherwise, social prerogatives which American society has persistently refused him. His progress in the nicer arts of civilization is not so reassuring. The residence region which he has appropriated is degenerating, in portions tragically and fatally degenerat-

ing. The habits which have made his shiftlessness a by-word throughout the south, have not been sloughed off at once, and he is having things so completely his own way throughout his colony that only the most powerful resistance on the part of his own more self-respecting and enlightened leaders can save him from creating new slums in a city whose history is already sufficiently replete with the greed of the landlord and the sottishness of the tenant. But there is nowhere a higher type of Negro than that developing in New York and Chicago. If he were not immune against many of the diseases and malignant social influences which inhere in the slum, the race would never have survived and thrived as it has. Removed, even measurably, from these hamperings, it is to be expected that his progress will be phenomenal, as, indeed, it is already proving not only in these two outstanding cities, but in most northern centers large enough for racial groups to assume mass consciousness.

In New York, it is not likely that either the Jew or the Irish will be parties to racial outbreaks against the Negro. Time has so far tested this, that New York is recognized as the Negroes' Mecca, the New Jerusalem which the Jew is found to be well disposed to share on something like equal terms, and the demesne of a Tammany to whom subservient votes are the guarantee of the fullest favor. Even though the time may come ere long when the Irish will discover and follow racial affinities which will align them with other groups, it will then be quite too late to check seriously the dominance of this partnership which is already so potent. To cry out pettishly against this development, or to appeal to force in attempted resistance, would be entirely unworthy of any one who thinks in universal human terms. This category includes both the Christian and the broad-minded social scientist of whatever faith. Nobody can do anything about what is happening, except as he helps to bring to bear the graces of the spirit. The unecclesiasticized Christian and the human-minded social scientist see the farthest-reaching significance in such inexorable tendencies of our civilization.

Dr. Jefferson in Great Britain

THE memorable visit of Dr. Charles E. Jefferson to the British Isles has come to an end. Many of its aspects have a concern which reach beyond his own church and denomination. Indeed it is a matter of congratulation both for Britain and America that in these difficult days this unofficial ambassador has met his responsibilities and his opportunities in such a notable and successful fashion. Dr. Jefferson was for a number of weeks the occupant of the pulpit of the City Temple in London whose own eloquent minister was preaching in the Broadway Tabernacle in New York. His first sermon was preached in this church of worldwide renown on May seventh and his last sermon on June twenty-fifth. Dr. Jefferson preached in the cathedral in Glasgow, in St. Giles Cathedral, and in St. George's United Free church in

Edinburgh. He spoke in Carr's Lane in Birmingham and in Union chapel and Albert Hall in Manchester. He delivered the colonial missionary sermon and the sermon for the London Baptist association. He gave important educational addresses and was the guest of honor at distinguished luncheons and dinners. We need not speak here of his sermon in the cathedral at Copenhagen in connection with the meeting of the World Alliance for International Friendship through the Churches, which was given to our readers in last week's issue of *The Christian Century*. Everywhere he was received with notable evidences of esteem and everywhere he left behind him the sense of the presence of a highly equipped mind and a warm and sympathetic heart. He spoke frankly of great problems always with a disarming friendliness, and in a curiously happy fashion he appeared to be at home everywhere as if he had really returned to a fireside whose ways and words he knew and loved. There is an unusual simplicity about the utterances of Dr. Jefferson but the simplicity of phrase and paragraph does not disguise the close application and the long continued thought which lie back of these clear and human utterances. Years of reading and years of meditation have worked themselves into this habit of speech strong with the simple clarity of a powerful mind.

Dr. Jefferson always spoke with a deep sense of responsibility, and if a great company of his own countrymen had been listening they would have felt that he was loyal to their own life and traditions as well as singularly gracious in his approach to the British mind. Perhaps one of the most unusual aspects of his work in Britain was just the personal affection which he aroused. "We all love him," declared a brilliant English journalist in speaking of the impact of his personality upon English life. In all quarters he is spoken of with a little accent of personal regard which tells its own story. His bright and half-whimsical mirth delighted his English hearers. They felt that he treated them with that intimate comradeship which is a speaker's most friendly tribute to those who listen to him.

In both Anglican and Free church circles the influence of this able American was felt. And everywhere his touch was irenic and full of that quality of grace and manly heartiness which does so much to draw two nations together when they are worthily represented. Dr. Jefferson himself was deeply impressed by the type of mind he found in England and he will no doubt do large service in the interpretation of England to America even as he has so effectively interpreted America in England.

The road between English and American hearts was not easily open this summer. All the more it was a happy thing that so wise and sincere a citizen of the whole English-speaking world should have represented us in the great pulpits of England and Scotland. Such a voice as his will always be given affectionate welcome in the British Isles. He speaks from the deep places where the purposes of the English-speaking peoples are one. He returns to us not one whit less an American because he has been so much at home in the mother-land of the peoples who speak the good old English tongue.

The Greater Work

CHRISTIANITY contemplates an enlarging, unfolding life. No statement is more germane to the Christian idea of life than Jesus' words, "Greater works than these shall ye do." The principle grows out of the system itself, and the utterance of the first exemplar is eternally reiterated. No principle is more fundamental. It lies embedded in the conception of the Christian life. A life run out to eighty is greater than a life cut short at thirty. It shows greater capacity for redemption.

There are tremendous experiences in the life of fifty or sixty years which the life of thirty-three cannot by any physical or spiritual possibility know. There are tests to which the short life is necessarily a stranger. It is often mentioned as the glory of modern Christian civilization that it is lengthening the average span of life. In the last two generations this extension has perhaps amounted to a full decade. Think what a man or a woman of forty-three can experience, must experience if he or she really lives a life which the individual, no matter of what sanctity of character or majesty of purpose, is incapable of realizing a decade earlier. Or rather, you cannot think or conceive of it, unless you have actually lived through those ten years. And each additional decade, or fraction of a decade, which the exceptional life may compass, unfolds its unique experiences, and imposes its own greatening obligations.

We are just now suffering from one of the aberrations under which every generation falls which participates in a war. War is exceedingly artificial from the spiritual, as from every other vital point of view. It often packs a whole existence into a few years, a few days, or even a few hours. Life seems vivid because of this concentration of values. But in the full definition, such a life is relatively barren. It is impossible to pack life in such small compass, and express its greatest values. Alexander died in his early thirties, having, as we carelessly say, conquered the world. Conquered the world! How ridiculous the phrase is in the reckonings of an older and better age! No man has made even the conquest of his own life at thirty, not to speak of the rest of the world. The Christian idea does not expect it. It looks for greater works, as life unfolds. It is an eminently Christian thing to extend the span of human existence, as modern science has done. It enlarges the capacity of men and women to be Christian.

One of the popular novels of less than a generation ago opens at five o'clock one afternoon, and closes at about two o'clock the following morning. And it is a bulky volume, quite the size and length of the standard novel. What an amazingly artificial piece of work! It records only the yeasty, feverish love adventures of a girl and a boy at a king's court. How little they knew then or could know, however closely those hours may have been packed with adventure, of life's realities! Just because love is the greatest thing in the world, the attempt to exhaust its expression within the hours of five p.m. to two a.m. must leave it barren and cheap.

One of the greatest words in literature is that about youth's showing but half, the latter half being that for which the first was made, and which bids us trust God, see all, nor be afraid. Nor, be afraid! That is the greatest word of them all. How much easier it is, what scant reserves of courage are needed, to dash in upon a scene of hot strife, strike the blow, take the blow, go down in one quick moment and be wafted forthwith to glory! Therein lies the pernicious spiritual aberration of war. The delusion that such is glory. An immeasurably greater work is to endure to the end, to fulfill all of life's functions, to see all, not merely the flash of a moment, however lurid, but to see all, NOR BE AFRAID!

The writer was once sitting next a physician of near three score and ten, at the speaker's table, looking out over a great assemblage of men in a banquet. The majority were in the neighborhood of forty. In a callow enthusiasm possible only to his youth he remarked upon the impressive spectacle of so goodly a company of the vital forces of their city, each of whom had faced the tests of character and had achieved the security of virtue which forty guarantees. The seasoned student of human bodies and human spirits looked about in a sort of helpless amazement, and gently declared that youth knew nothing of the severer tests of the rugged forties, and of the years following, each of which applies its tests with an insistence commensurate with its greatness.

The greatest work of all is a life, a full life, which in its fullest fullness is always a long life.

The Birds and the Windows

A Parable of Safed the Sage

NOW I know not whence they came from, but this I know, that at night I closed my Study and fastened the Windows and locked the Door, and I went my way. And if there were Birds within, I knew it not, nor how they could have gotten in without my knowledge. And in the morning, when I came and opened the Door, a pair of little Birds was within my Study, one at a Window on the Side and one at a Window at the End.

And I said, Did some Magician produce you out of an Hat? Or hath Noah sailed by in his Ark and sent you out instead of Doves. And came ye in through the Roof or up through the Floor?

And they answered me not, for they were frightened. And they flew at the Windows, and the Windows smote them that the Birds fell to the Floor.

And I said, These Birds are Up Against a New Discovery. Hitherto, where there hath been Light, there hath been also Free and Clear Space; and now they see Light, and fly toward it, and behold, they hit something hard as a Flint.

And it seemed to them that all the Laws of Nature had gone back on them.

And I thought of those men who trust to their Experience, and those who trust to established Methods, and who suddenly reach a Point where the Experience of the Past

doth prove Inadequate, and who know not what hath hit them nor which way to turn.

Yes, I thought of those who put their trust in God, and who suddenly Collide with a New Adventure that leaveth them Breathless on the Floor, with their flight hindered by something they know not what.

And I said, Little Birds, I could deliver unto you a Learned Lecture on the Science of Opticks, and on the degree to which certain Minerals including Glass may be made Translucent, but I infer that just now you may be more interested in getting out of here.

So I opened one Window at the Top and the other at the Bottom, and I moved about the Room at the other end. And it was not very long before they found the way out. And they sat them upon a tree, and looked back, and they wasted no time trying to explain Mysteries that were too Wonderful for them. And I counted this for good sense.

BY THOMAS CURTIS CLARK

Blind Guides

AND who are these poor souls who in your name Malign your spirit with their raucous cries? They laud their loyalty unto the skies And hide their hate within your sacred fame. If these are yours, O Spirit without guile— These selfish souls who by their narrow creed Would bind a world, who with a hallowed greed Would bar from heaven their foes—how reconcile Their petty notions with those words of grace Divinely uttered, by the shining sea? You glimpsed the earth from little Galilee; You loved all men, although a Jew by race. Yet these blind guides—your followers, forsooth!— Would judge the nations by their garbled truth.

The Death of Summer

NOW fair Summer's streaming silver Yields to Autumn's haze of gold; Summer hours like sheep are driven Back again to Nature's fold. Dimmer grows the Old Year's vision, Shortened is his vital breath; All the earth, with hues funereal, Tells of queenly Summer's death. Lo! the shadows longer fall, And a hush is over all.

From her brimming horn of plenty Autumn soon shall pour her hoard; Then in cellars, ready waiting, All with gladness shall be stored, There to wait the hungry winter, When the chilling wind shall blow, And the kettle's cheery singing Shall drive back the ice and snow. Then to summer shall we bring Grateful hearts' glad offering.

The Future of the Methodists

By Ernest F. Tittle

In attempting to discover what part, if any, Methodism is destined to play in the future of organized Christianity, I have put to myself two questions, simple enough to state, difficult enough to answer: What in Methodism today points to its usefulness tomorrow? What in Methodism today threatens its usefulness tomorrow? In the endeavor to find an answer to these questions I shall, inevitably, betray my own bias; and what other Methodists may think of my conclusions is (for me) the subject of interesting speculation.

I

What in Methodism today points to its usefulness tomorrow?

1. Methodism has revealed a rather extraordinary capacity to adapt its institutional life to practical needs. Wesley himself once explained the ecclesiastical development of Methodism by saying that "everything arose just as the occasion required." The class-meeting, the use of laymen as class-leaders and preachers, the celebration of the sacrament in unconsecrated buildings, the ordination of clerical helpers, the gathering together of preachers in annual conferences, the formation of the "Legal Hundred"—all "arose as occasion required."

This adaptation of ecclesiastical machinery to practical need was made possible by the fact that, in the thought of Wesley and his followers, a church was not an institution which must be built in accordance with a divine pattern once delivered to the saints, but an institution which might and should be fashioned in accordance with the insistent demands of a developing human experience.

Methodism still seems able to form and reform its institutional life in accordance with unfolding needs. It has admitted laymen, on equal terms, into its governing body, the general conference, and will, no doubt, in response to a growing demand, admit them into its annual conferences. It has, likewise, given women a voice in its governing body; and at the last session of the general conference of the Methodist Episcopal church women were licensed to preach. The "time limit" restricting the term of pastoral service has been repeatedly varied and finally removed in recognition of the need, under modern conditions, of a greater degree of continuity. Even bishops are not as itinerant as they used to be. They are now assigned to given areas for at least a four-year period; and although in some cases it has been found difficult to curb a roving disposition, a leadership at once more responsible and more efficient is resulting from this new arrangement.

THE EPISCOPACY

To the outsider it may appear that at least one point in Methodism has remained as immovable as the Rock of Gibraltar, even in the face of a veritable tidal wave of popular sentiment. The institution of the episcopacy, with its great and strange "appointing power," may seem to reduce to an absurdity the claim that Methodism is able to adjust its machinery to changing conditions. For, although po-

itical autocracy has had a bad fall, and all the king's horses and all the king's men do not appear able to put it together again, ecclesiastical autocracy still sits securely upon the Methodist wall!

But does it? In appearance, yes; in reality, no. Some years ago, at an annual conference, just before the "appointments" were to be read, a certain bishop requested the members of his cabinet to leave him alone for a few minutes with the Lord. And when, a little later, the "appointments" were read, the cabinet decided that it was a mistake to leave a bishop alone with the Lord. Today, there is little danger of any such mistake being made.

Theoretically a bishop has power to appoint any preacher to any church with or without the consent of his cabinet, the preacher in question, or the church in question. But it would be a very bold bishop indeed who would dare to exercise this power in an arbitrary fashion; for in recent years, once and again such exercise of power has resulted in the forcible retirement of the offending bishop. As a matter of fact, the larger churches of Methodism now select their own pastors, using the bishop merely as an intermediary agent. Even the smaller churches are usually able to "get the man they want," provided only that the man himself is willing to be gotten, and the interests of the church which he is now serving can be protected.*

POTENTIAL AUTOCRACY

The potential autocracy of the Methodist system is, today, more likely to become actual in the case of the district superintendents, on whose judgment in respect to the smaller churches in his area the bishop is bound, more or less, to rely. These district superintendents are now appointed by the bishop. But in both the northern and southern branches of Methodism there is a very considerable demand that district superintendents shall be elected by the conferences which they are to serve. If not in this way, almost certainly in some way, a check will be placed upon the possible misuse of their authority.

The collapse of the Interchurch World Movement has robbed autocracy of its sting in another quarter—those secretarial boards who showed a tendency to forget that "taxation without representation" is distasteful to the American people.

Methodism is an autocracy only in appearance. In practice its "autocrats" become, for the most part, merely the servants of the church. And up to this present hour the system, on the whole, seems to have justified its existence. Churches are not left without pastors. Pastors are not left without churches. A strong, closely knit "connectionalism" makes possible the mobilization of vast re-

*In the Methodist Episcopal church, south, the bishops have far more power. They can even veto the action of the general conference! In practice, also, they are often more arbitrary in the exercise of power. And this situation, no less perhaps than the situation in respect to the Negro, militates against the reunion of the northern and southern branches of Methodism.

sources, both material and spiritual, for work at home and abroad. But if, in coming days, it shall appear that a certain amount of decentralization is desirable, one who is acquainted with Methodism's readjustments in the past can only believe that still further readjustments will be made "as the occasion requires."

2. Methodism was born, not of institutionalism, nor of ritualism, nor of intellectualism, but of a vital personal experience of spiritual reality. There is, therefore, in essential Methodism, a certain confident and joyous freedom in respect to ecclesiastical organization and rite and dogma. In essential Methodism, I say, for essential Methodism and historic Methodism have not always been one and the same. Methodists even now do not everywhere nor always appreciate the significance of the essential Methodist position. But if they did, they could say: Whether there be forms of church organization, they shall be done away; whether there be rites and ceremonies, they shall cease; whether there be dogmatic creedal statements, they (perhaps) shall be done away; with men did they come and with men they may go. But religion is not a church; it is not a rite; it is not a creed. Religion, in the words of John Wesley, is "the life of God in the souls of men"; and that abides, irrespective of the fate of any ecclesiastical, ritualistic, or intellectual body in which for a time it may have found lodgment.

AUTHORITY IN RELIGION

The strength of the essential Methodist position becomes evident when one considers the present situation in respect of authority in religion. The long quest for some objective, infallible religious authority has ended in failure. Men first ventured to believe that the judgments of the first six Christian centuries were true and righteous altogether. But now, even the Roman church recognizes the extreme difficulty of harmonizing an unchanging and infallible tradition with a growing mind and a growing world, and is taking the position that while the testimony of the first six centuries is, beyond doubt, an infallible testimony, it does, of course, need to be interpreted, and may be interpreted in accordance with the intellectual, not to mention the political, exigencies of these times. Thus Rome has made it possible for her to keep sufficiently up-to-date to retain some sort of hold upon the confidence and affections of mankind. But she has, in so doing, substituted the judgments of living men for the voice of an ancient tradition—and nullified her own most stubborn contention that an objective, infallible authority exists.

For an infallible tradition Protestantism substituted an infallible Bible. But, leaving the question of inspiration entirely aside, surely it is apparent to every fair-minded observer that the most thoroughgoing bibliolaters find in the Bible what they want to find in it, just as the Roman College find in the tradition of the first six centuries what they want to find in it. In both cases the claim to possess an objective, infallible religious authority is nullified by the introduction of a subjective method of interpretation.

More recently, men have claimed an objective, infallible authority in the historic Jesus. But, alas, their lives have belied their words. The very people who are ready, on the

one hand, to ascribe infallibility to Jesus, are, on the other hand, just as ready to insist that when it comes to certain specific sayings, such as, "Resist not the evil man," and "Lay not up for yourselves treasures upon earth," Jesus need not, and ought not, to be taken too seriously!

AUTHORITY OF JESUS

Very great indeed, today, is the authority of Jesus. Slowly but surely the world is opening its eyes to the fact that what is ethically unchristian is economically unsound and politically unsafe. But—to paraphrase a statement recently made by Kirsopp Lake—if men believe, as many of them are beginning to do, what Jesus said, it is because what Jesus said is being verified by the accumulating experience of the race, and not merely because Jesus said it. Or, to state the converse of this proposition, if what Jesus said was not being verified by the accumulating experience of the race, men would not believe it merely because Jesus said it.

And what is true of the authority of Jesus is true, likewise, of the authority of the Bible and of the authority of the church. If certain teachings of the Bible, certain pronouncements of the church, are being accepted today, it is not merely because they are found in the Bible, or because they have been uttered by the church, but only because human experience is showing more and more clearly that they are true. That is to say, the court of last resort, the final authority to which appeal is made, is not any institution, however venerable, nor any book, however wonderful, nor any individual, however unique, but, rather, the accumulating experience of the race.

Now, Methodism seems to have been born for such an hour as this; provided that its present-day adherents have the faith and courage to accept its essential position, its primitive confidence in the reality and significance of spiritual phenomena. In the early days, Methodism depended for its evangelizing power, not upon any kind of external authority, but only upon the "witness of the spirit" proving itself in transformed lives. And if Methodism, true to its spiritual heritage, is willing to trust the "inner light," and to rely upon the testimony of the Christian consciousness, the living experience of transformed lives, it can face the future unafraid. It can place itself confidently and joyously in the way of progress, expecting prophetic messengers to come from the tents of the eternal, and ready to listen to them when they arrive. It can, perhaps, make a real contribution to the universal Christian church by pointing out the true seat of religious authority—the accumulating spiritual experience of the race.

LEARNING

3. In its emphasis upon the "witness of the spirit," and its "vindication of the spiritual rights of the uneducated against the pretensions of mere learning," Methodism has always been in danger of developing a contempt for learning. In fact, it has not always escaped this danger. Garrett Biblical Institute was so named because, in the day when it was founded, it would have been tempting Providence—or the devil?—to call it a theological school! But Methodism has never been quite able to forget that its

founder was a graduate of Oxford and a Fellow of Lincoln. And Wesley's own heroic attempt to provide the uneducated among his followers not only with religious literature, but with tracts and pamphlets on all sorts of subjects, has helped to counteract a tendency to depreciate learning which otherwise would almost certainly have developed.

The problem of securing a trained ministry for the pioneer work to which Methodism has given itself has always been, and is still, a very serious one. But a really determined attempt is now being made to solve it. In the Methodist Episcopal church, a special educational commission has been created. This commission has provided a four years' course of study for all candidates who have not had seminary training, and is now establishing summer schools at which attendance on the part of such candidates will be compulsory.

Even more significant, perhaps, is the new emphasis upon religious education. In common with other evangelical churches, Methodism has, until recently, proceeded on the assumption that if only men could be persuaded, in some intellectual or emotional sense, to "accept Christ," all would be well. But all has not been well. In a world where millions of people, in this intellectual or emotional sense, had "accepted Christ," the slaughter of Verdun was possible, and the peace of Versailles! Bitter experience has shown that exhortation is not enough. Exhortation without instruction has proved to be as futile a thing as faith without works. It is not enough to exhort men to "come to Jesus." They must be told, or at least helped to discover, what it means to be a Christian under modern conditions. Evangelism must be supplemented by education. Methodism is beginning to recognize this all-important fact, and through its developing programs of religious education gives promise of making a really significant contribution to the thought and life of tomorrow.

CHURCH OF THE PEOPLE

4. Methodism, historically speaking, has been "the church of the people." Wesley might have said to his converts as St. Paul said to his, "Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called." No, Methodism found its first adherents among the poor of London, and the colliers of Kingswood whose tears left "white gutters in their black cheeks." And, with a few conspicuous exceptions, Methodism has remained the church of the people.

One effect of its early interest in all sorts and conditions of men is somewhat curiously indicated in a letter written by the Duchess of Buckingham to the Countess of Huntingdon: "I thank your ladyship for the information concerning the Methodist preaching; their doctrines are most repulsive, and strongly tinctured with impertinence and disrespect toward their superiors, in perpetually endeavoring to level all ranks and to do away with all distinctions, as it is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting."

It was, indeed, to persons of the type of the Duchess of Buckingham—as "offensive and insulting" as to many

persons now appears the statement of the bishops of the Methodist Episcopal church, issued in 1918, which appeals for "the application of democracy to industry"; and for "an equitable wage for laborers which shall have the right of way over rent, interest, and profit"; and for "collective bargaining as an instrument for the attainment of industrial justice and for training in democratic procedure"; and for the "advance of the workers themselves through profit sharing and through positions on boards of directorship."

But Methodism's conception of the divine solicitude for every son of man made it impossible for Methodists to stop at the initial attempt to "save the souls" of grimy colliers, or even at Wesley's own brave attempt to minister to men's total welfare through loan agencies, free medical dispensaries, and free employment bureaus. Animated by the same conviction, modern Methodists have felt constrained to examine the foundations of the social structure; to ask themselves: Does society, as it is now organized, represent the will of the heavenly Father for all his human children; and to appeal for such a reconstruction of the entire social system as will make it possible for the will of God to be done on earth as it is done in heaven. If Methodism continues to make this appeal, and learns how to make it more effectively by basing it upon a larger and more intimate knowledge of the facts of modern social organization, it cannot but make a valuable contribution to the kingdom of God on earth.

II

But there are, in Methodism, certain other tendencies that are far from promising.

1. A tendency toward legalism is evident in the curious legislation concerning amusements. If only Methodism had been content to abide by Wesley's sane admonition against "the taking of such diversions as cannot be used in the name of the Lord Jesus!" That was a statement of principle which the Christian conscience could be urged to apply under changing conditions. But no! A later generation felt the need of being specific; and now the Discipline of the church contains this startling paragraph:

"In cases of neglect of duties of any kind; imprudent conduct; indulging sinful tempers or words; dancing; playing at games of chance; attending theatres, horse-races, circuses, dancing parties, or patronizing dancing schools, or taking such other amusements as are obviously of misleading or questionable moral tendency; or disobedience to the order and Discipline of the church, on the first offense, let private reproof be given by the pastor or class-leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with. On the second offense, the pastor or class-leader may take with him one or two discreet members of the church. On the third offense let him be brought to trial, and if found guilty and there be no sign of real humiliation, he shall be expelled."

At several successive general conferences attempts have been made to substitute exhortation for legislation in respect to this whole matter. But in spite of the fact that the law laid down in the above paragraph is as unenforceable as the law of Kansas which provides that three days

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each year every male adult shall fight grasshoppers, the church has lacked the courage to repeal it. It remains today as a stumbling block to the conscientious, and a moral peril to the legalist and the casuist. For the Discipline does not specify bull-fights, cock-fights, or Theda Bara movies.

INTELLECTUALISM

2. A tendency, also, toward a hard and barren intellectualism is evident in the creedal list of church membership. To persons desiring to enter the church "in full connection" is put the question, "Do you believe in the doctrines of the holy scriptures as set forth in the articles of religion of the Methodist Episcopal church?"

This question was inserted in the ritual of the church by the general conference of 1864. It appears, on the face of it, to be contrary to the position taken by Wesley and set forth in the general rules of the church: "There is only one condition previously required of those who desire admission into these societies—a desire to flee from the wrath to come, and to be saved from their sins." And, at the last general conference, the judiciary committee reported that, in the judgment of a majority of the committee, the doctrinal test was in violation of the constitution of the church. By the conference, this majority report of the judiciary committee was first adopted, then reconsidered, and finally rejected.

There is, undeniably, on the part of many present-day Methodists, a timid unwillingness to recognize the validity of any merely moral or spiritual test of church membership. Their fear of heterodoxy is, apparently, greater than their concern for spiritual vision and moral purpose. And the real tragedy of the doctrinal test lies not in the fact that it may turn out to be "unconstitutional," but, rather, in the fact that it misses the really significant Christian demand—and the supreme demand of the world in this hour. A man may meet successfully this doctrinal test without any change in his spirit, in his attitude toward his fellows, in the program of his life!

SPIRITUAL COURAGE

3. What has just been said indicates a tendency, also, to distrust the guidance of the "inner light," to refuse to rely upon "the witness of the spirit," even when it is reinforced by the total Christian consciousness, and to fall back upon some kind of external authority. Physical courage seems to be the common possession of the race. But spiritual courage—how rare and faltering it is! One of the restrictions placed upon the power of the general conference is that it "shall not revoke, alter, nor change our articles of religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." Walter Rauschenbusch remarked that these Methodist articles of religion "seem to have the better of the starry universe." They certainly seem to have the better of most human institutions in a changing world.

This restriction placed upon the power of the general conference is but a symptom of a tendency that has, no doubt, been in Methodism from the beginning. Born

though it was of an immediate personal experience of spiritual reality, Methodism has never been quite able to shake itself free from the bondage of external authority. And today, in some quarters, this bondage is painfully evident. Not long ago, a Methodist minister said in my hearing, "There are those who claim that they are seeking after truth. I am not. I have the truth." Truth, for him, is identical with the articles of religion of the Methodist Episcopal church. This minister also declared, "It ought to be so that the same doctrines, with the same interpretation, were being preached in every pulpit in Methodism." Does it need to be said that if this were so, it would be difficult to say the least, to discover any difference between the Methodist and Roman conception of religious authority?

WORSHIP OF TRADITION

This minister is by no means alone in his position. Methodism, also, has its "fundamentalists" who worship tradition rather than truth. Their presence makes it difficult to say whether Methodism has the future. For the time has passed when ecclesiasticism might identify truth with tradition and say to men, "As the fathers believed so must the sons believe throughout all generations." To the modern mind there is thrilling significance in those words of Jesus, "Ye shall know the truth, and the truth shall make you free." That is the growing conviction of men of faith the wide world over. Truth was revealed to the fathers, but not all truth. There are, it may be, whole continents of truth that lie yet beyond our human ken. But the spirit of the living God is leading us on. Cry shame to him who fears to follow!

In the day that is now breaking, men will find it difficult not to despise the accredited representatives of religion if they persist in asking not, What is true? but only, What is safe? Not, perhaps, without regret, they will turn away from the official leaders of religion, and, in their doubts and perplexities, look for guidance to more daring souls who do not fear change, but only the deadliness of standing still in a world that is moving on.

4. In Methodism, as in all other religious bodies today, there is a tendency to avoid the social implications of Christianity. Neither in the case of a multitude of individuals, nor in the case of institutions, nor in the case of nations, has Christianity ever fully triumphed. Why? Gilbert Chesterton has said, "Christianity has not been tried and found wanting; it has been found difficult and not tried." This is a part of the truth, but not all of it. It must, in fairness, be said that not until recently have many of the implications of Christianity been discovered. How many of them remain still to be discovered!

Are the professing Christians of this present time willing that the full demand of Christianity should be discovered, and brought to the attention of "waiting congregations?" In Methodism, as in other churches, there are, it appears, many persons whose interest in orthodoxy is far keener than their interest in a better social order. Herein, I suspect, is the real difference between modern churchmen. Differences in respect of creed and rite and ceremony and church organizations still exist. But the deepest of all differences—what is it? Is it not a difference of attitude

toward the better world of prophetic dreams? Some believe that a better world is possible; others do not. Some are ready to pay any price in order to secure a diviner civilization; others are determined, at whatever cost, to maintain the existing order. If ecclesiastical organization could start de novo, would it not come to pass that there would soon be two great churches, each calling itself Christian, but thoroughly antipathetic: one, including the champions of the old order in all its aspects; the other, all who look with hope for the coming of a brighter day?

III.

What, then, is the future of Methodism? Has it a future? That depends. If Methodism is given over into the

hands of the legalists, the intellectualists, the traditionalists, and defenders of things as they are, its historic justification will have perished.

But if, on the other hand, Methodism dares to break away from the bondage of legalism and of externalism; if it dares to follow the inner light, and to reply upon the testimony of the Christian consciousness, considering earnestly the testimony of the past but refusing to be bound by it; if it dares to believe in the possibility of a better world, and to pay any necessary price to get it; then, Methodism will live on, if not as a separate institution, at least as a quickening, regenerating power in the life of mankind.

Next week Dr. William E. Barton will give an outside view of the Methodists. Dr. Barton is Moderator of the Congregational National Council.

Finding God Where He Finds Us

By Arthur B. Patten

THE immemorial cry of the human soul is voiced by Job, as he exclaims, "O that I knew where I might find Him!" There can be but one answer,—Find God where he finds you. Find him in your sense of need; find him in your sense of duty; and above all, find him in your sentiment of love. In other words, find God in your prayer; find him in your conscience; and find him supremely in your family spirit, filial towards God himself, and fraternal towards all men. This is the experience of mysticism, the immediate intuition of God.

We find God in nature and history as a providence, by our interpretation, but that interpretation is not the mystical experience. As we have seen, mysticism finds God in our own hearts as a presence, by intuition. But while this experience is thus immediate, instinctive, intuitive, it is also intellectual and volitional, since it involves the total reaction of the human spirit to the divine Spirit, working within the human soul itself.

To be sure God is "an inevitable inference" from his providence in nature and history. But we find God in nature and history, because they find God in us. Nature's meaning is revealed through human nature. To repeat, God is vastly more and better than an inevitable inference from without, since he is an immediate intuition by his presence within the soul. Here again Job speaks the great word, "There is a spirit in man, and the breath of the Almighty giveth him knowledge." This is mysticism, but not pantheism, for it honors personality in man as in God. In this divine-human experience, the personal God meets the personal man in the temple of the human life, inspiring prayer, irradiating conscience, and enkindling love. However, let it be remembered that prayer, conscience, and love, under the mystic touch of God, will "abound yet more and more in wisdom and in all discernment." So the true mystic experience is neither fragmentary nor compartmented,—it is rather an experience which renders the whole mind and life incandescent and inspirational. It finds soul-perception as valid as sense-perception, and of infinitely more value. Indeed the soul has its own sense,

I.

FINDING GOD IN OUR SENSE OF NEED

Our deepest need is voiced in our prayer, individual and intercessory. Here surely we find God where he finds us. As Sabatier says, "Religion is prayer; the religious life is a desire, a need." An infidel paper sometime ago remarked editorially, "Never pray, if you can help it." But so long as the finite needs the infinite, man can not help it. He must pray, even if his prayer be only the inarticulate longing of his soul. The evolution of human longing, in its upper ranges, is the life history of religion, reaching its climax in the aspiration and the intercession of the divine man, Christ Jesus. We turn to Prof. William H. Carruth for the latest classical phrasing of this immemorial mysticism:

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in,
Come from the mystic ocean,
Whose rim no foot has trod:
Some of us call it Longing,
And others call it—God.

It is this very longing that has lifted mankind from savage to saint. And this longing, as we have seen, is not only the deathless quest for God; it is also the sure revelation of God. In his prayer, Pascal hears the inner voice whispering, "Thou wouldest not seek me, hadst thou not already found me." As we see the processional of the divine purpose advancing from chaos to character, in nature and in history, so we see the processional of the divine presence, from brute to brother, in the panorama of human prayer. When Professor George Albert Coe, as a little boy, told his mother that he could not see how God heard and answered his prayers, she replied with the wisdom of a discerning mystic, "May not your very impulse to pray be God's manifestation of himself to you?" This teaching, that the cry of our deeper need is the voice of God, is manifestly a part of the gospel of the Christ who

said, "Your Father knoweth what things ye have need of before ye ask him"; "His spirit of truth shall lead you into all truth."

This thought, that our very longing is God's revelation, is most aptly illustrated in a story that comes out of the Near East, and makes pleasant reading in view of the unspeakable tragedies being enacted there today. A sick man, racked with pain, and worn with many weary nights, cries to Allah, till with prayer his heart grows tender, and his soul is composed to trust and to rest. But with a new morning the fair spell is broken, for the old pain and doubt return, and a subtle tempter seems to whisper, "Cry louder! See if Allah ever hear, or answer, 'Here am I' again." His heart is chilled, and his brain is darkened. Then there visits him the devout Elias, asking, "Dost thou loathe thy former fervor; is thy soul of prayer afraid?" But the poor sufferer can only rejoin, "Though I have called so often, I have never heard the 'Here am I'". It is now that the good Elias is given the sure and saving word, so finely rendered in Thorluck's lyric lines:

"Tell him that his very longing is itself an answering cry;
That his prayer, Come gracious Allah, is my answer, Here
am I!
Every inmost aspiration is God's angel undefiled;
And in every O, my Father, slumbers deep a Here, My Child!"

But the sense of need must become altruistic and intercessory, for God would find us supremely in our brotherly interest and in our social yearnings. So the mystic longing must readily rise above self-surrendering prayer, and the mystic aspiration must surpass all self-seeking petition. You can not pray greatly for yourself alone. Great prayer is always a social confession and compassion. In the very same experience in which we cast our own burden upon the Lord, we must bear one another's burdens in deep sympathy, and so fulfil the law of Christ. God cannot find us, and we cannot largely find God in our prayers, if we worship only as personal beggars, and not also as public benefactors.

PRAYER OF PENITENCE

Even the prayer of penitence must be vicarious as well as individual. It must be ready to cry, with Isaiah of old, "I am a man of unclean lips!" but it must cry again, "I dwell in the midst of a people of unclean lips! for mine eyes have seen the Lord of hosts,—the God of men and nations sinful and needy like myself." Even the prayer of penitence must rise to vision and passion like that of Whitman, as he exclaims: "I see the enslaved of the whole earth; I feel the measureless shame and humiliation of my race; it becomes all mine; mine too the wrongs of ages."

The prayer of need must match in some measure that of the vicarious Christ, and must breathe his yearning consecration, "For their sakes I sanctify myself; that they may be one; that the world may believe; that the world may know." But the one prayer that should be the master prayer of all mystics is the Lord's prayer itself. Here is at once the personal and the public altar at which we find God where He finds us,—in our individual aspiration, and in our social longing. Here is the one standard prayer that

fits alike the kindergarten of trustful childhood, the penitential sanctuary of unclean manhood, and the creative kingdom of divine sonship and of human brotherhood.

II.

FINDING GOD IN OUR SENSE OF DUTY

Again we find God where He finds us,—in our sense of duty. The Greek poet Menander has well said, "God is with man by conscience." With apologies to Professor Carruth, let the ensuing lines breathe this thought:

A sense of truth and honor,
And a mandate for the right;
A still small voice of warning,
And a vision of holy light,
Revealing the glory of goodness,
And the shame of hate and fraud:
Some of us call it Conscience,
And others call it—God.

However, if we do not care to pronounce conscience the voice of God himself, we must still recognize that conscience is the oracle of the human spirit in which the voice of God speaks. The mystic who has tuned his prayer to the larger need, will also tune his conscience to the larger duty. When God speaks conviction in his soul, it will be the mandate of social honor as well as of private holiness, it will be the imperative of public morality, as well as of personal morals. It is possible to be conventionally correct in our individual proprieties, and yet not to be creative in the challenging contacts of society, business, and citizenship. The enlightenment of the true mysticism will not only search the soul to find every hidden fault, but it will also scrutinize the account of one's outward stewardship to discern every practical dereliction, and to discover every presumptuous sin. The holy of holies of the modern mystic may at times be found in deep seclusion, but it must also be found in the market-place, in the counting-room, and in the arena of affairs,—"where cross the crowded ways of life." Jesus told Nicodemus that if he were uplifted by the birth from above, it would be only that he might get a bigger vision, and so better see the kingdom of God on earth. The one final test of a reborn conscience is just this social vision. Nicodemus was evidently a conventionally correct and a charmingly companionable fellow,—but he had not greatly seen the kingdom of God. The mystic conscience must yet give us a new code for business and a new covenant for politics, national and international. When the new mysticism demands such a new repentance, and such a new obedience, then the path of the just will be a shining light; "then," in the majestic phrase of Christ, "shall the righteous shine forth as the sun in the kingdom of their father." There can be no majesty to our mysticism until it illuminates the world where men live; there can be no kingliness to conscience until it dictates terms to all human affairs; there can be no social saint-hood until men put daylight above dividends. A real, vital mysticism will give us the passion of a crusading sincerity. We can never find God supremely until we find our way with him into the supreme paths of justice, and honor, and duty on the map of the world's work. We have seen too much of mysticism in retreat; we have seen not a little

of mysticism marking time; now let us see mysticism on the march, with the chivalry of conscience.

III.

FINDING GOD IN OUR SENTIMENT OF LOVE

Let me repeat: we find God supremely in our family spirit, filial towards God himself, and fraternal towards all men. The real mystic can be graciously at home with God only as he shares that home with his brothers. All love is of a piece. Worshiping love and ministering love should never be partitioned, but should blend in one experience. Pious love of God and practical love of men can never function completely or strongly alone. The new mysticism must not only love God, but it must love with God, and like God. Medieval mysticism sought to experience God mainly in mutual admiration and snug reciprocity. The new mysticism seeks to love God no less endearingly and adoringly, but it essays to find him supremely by joining him in his crusading good will towards men. "God so loved the world that he gave." And God still so loves the world that he gives. We meet and know God superlatively when we meet and know him in self-giving love. They are not the loveliest children who are always cuddling about their parents. The loveliest children are those who share with their parents all the ministering love of the home. So the loveliest children to the great heart of God are not those who seek mainly to be his precious pets, but those who seek to please him perfectly in all the attention and thoughtfulness that render his earthly family gracious and strong. Do we not hear God the father speaking through Christ the son, "If ye love me, feed my lambs, tend my sheep"? If we heed Christ, we shall socialize our mysticism.

However, we have the right to know that if we love anybody, it is only because God first loved us. So writes John, the beloved disciple: "We know the love which God bath in us; God is love; and he that abideth in love abideth in God, and God abideth in him." To be sure John might as truly have said, "He that abideth in God abideth in love." But he turned the truth about, and told us that all human love is a revelation of the eternal love of God and a rich experience of his grace. He who loves at all, to that extent, knows God,—and he ought to know that he knows God. A nurse was building a fire in the rear of the rifle-pits of a fighting regiment, and preparing to serve hot drinks and food to the wounded, when an officer passing by asked, "Who told you to build those fires?" She answered true, "God Almighty, sir." Hers was the only right interpretation. She was a devout mystic. She found God where he found her—in her ministering sentiment of love. She knew God; and, fortunately, she also knew that she knew Him. The fire on her mystic altar was doubly pleasing to God, because she worshipped where she worked. And her deed must have warmed the heart of the Christ who said, "If ye love me, keep my commandments."

REAL JOY

The real joy of the mystic experience can never come to those who seek to find God while escaping human responsibility, but rather to those who truly find him by espousing their duty in love. The psalmist has put this

thought in classic phrase, "Because thou hast loved righteousness, and hated iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." So the real mystic will live a tonic life among men, and the peace that God leaves with him will be the exhilaration of good will.

Then the love in which God is revealed is not only a kindly love, but a kindling love. We love others best not so much by cherishing them as by challenging them. If we would have creative mysticism, we must have creative love. We must love people unto life. "The love that leads life upward is the noblest and the best." There is scant profit in giving others lavishing love, unless it is also lifting love. Coddling love can make only mollycoddles in return. Love must discover and requisition personality in others, and help kindle into a flame the gift of God that is in them. We must be noble in love, and then "the nobleness that lives in other men, sleeping, but never dead, will rise in majesty to meet our own."

The master thought is this: God is a loving presence in men and among men, and all the resources of love in the world have their final source in him. With him is the fountain of life, and in his love-light we see light. All the urgency of love in our souls is the unction of his spirit, and yet, when it passes through the alembic of our experience, it becomes our own. So we discover what God reveals when we feel his divinity shaping our ends in and through the dynamic of our love. And again this is personalism, and not pantheism. We may give it lyric utterance by adding another stanza to the poem already cited:

A heart of deep compassion,
Attuned to others' needs,
A spirit of cheer and challenge,
And a witness of golden deeds,
With a charm of kindling manhood,
Like the grace of Christ the Lord:
Some call it Lovingkindness,
And others call it—God.

The Guide

By Arthur B. Rhinow

I—The road is winding, and the oaks are full of mystery.
MYSELF—Am I losing the way?

I—How can you? The guide-posts are bright and distinct.

MYSELF—I am a pilgrim in a strange country.

I—Others have traveled the same road. Look at the footprints.

MYSELF—The same road; but my path is different from all others.

I—Different?

MYSELF—Yes; some time I shall see no footprints.

I—When it grows dark?

MYSELF—When I am alone.

I—And the guide-posts?

MYSELF—They are for all; but not for me.

I—No footprints, and no guide-posts? What do you want?

MYSELF—I want the Guide.

Anti-Labor Propaganda

WHEN the Interchurch committee which investigated the steel strike came to make up its report on the attitude of the Pittsburgh pulpit toward the strike and the strikers, it concluded that, with a few exceptions, the pulpit had said little or nothing and that it could say but little because it had no adequate information. Of course it could preach then and at all other times the Christian fundamentals, and vigorous preaching of them would render impossible in the course of time, such use of the twelve-hour day and seven-day week as the steel companies were making, but that preaching did not need to wait upon the strike. So far as the strike itself was concerned, however, the preachers of Allegheny county had to depend upon the daily press for their information, which meant a bias in direct ratio to their dependence. With a single exception the daily press was the chief medium of war propaganda for the employers. Readers will recall that with some 350,000 men on strike one paper reported the total who returned to work as 2,800,000. Daily reports of the return of large numbers was a part of the propaganda for breaking strike morale.

* * *

Headline Bias

Another illustration of how a certain type of daily journal "edits" news and especially headlines with bias may be illustrated by the Cincinnati Enquirer, when it printed Chapter xxxiii of Joseph Tumulty's book on Woodrow Wilson and his administration. The headlines ran as follows: "Appeals of Wilson Ignored As Rail Strike Loomed—Mediation Scorned by Captains of Labor." The writer then described how day after day with utmost patience the president conferred with and sought to persuade first one side, then the other. In bold print the editor put the following words of the President about the labor leaders: "I was shocked to find a peculiar stiffness and hardness about these men. When I pictured to them the distress of our people in case this strike became a reality, they sat unmoved and apparently indifferent to the seriousness of the whole bad business. I am at the end of my tether, and I do not know what further to do."

His words preceding this quotation however were put into small print. They make no little difference in the impression given. They were as follows: "I was not able to make the slightest impression upon these men. They feel so strongly the justice of their cause that they are blind to all the consequences of their action in declaring and prosecuting a strike."

The following account of the employers was also put into small print: "His conferences with the managers were equally unproductive of result. Gathered about him in a semicircle in his office, they were grim and determined men, some of them even resentful of the President's attempt to suggest a settlement of any kind to prevent the strike."

Note also that this paragraph found no reflection in the headlines, which were not arranged to cover the contents of the article but were warped to produce a certain mental stimulus, an effect further emphasized by the selected paragraphs in large print.

During the steel strike such captions as the following were printed in the Pittsburgh dailies: "Pittsburgh Mills Running Full." They were not running full nor did a single paragraph in the article present a statement to that effect. On a certain day three dailies reported in big headlines that 8,000 men had gone back to work in the Cambria mill at Johnstown. A fourth, a little more enterprising, made it 10,000. By actual count the next day 900 men went through the gates to work. Almost daily the reading public was served to headlines of this type, which were not supported by facts in the columns or perhaps even a suggestive phrase. Propaganda rests more on reiteration than on truth. Keep up a line of lurid suggestion and truth can be defeated.

* * *

The "Desert Outrage"

For several days recently certain dailies published lurid

reports of "the desertion of trains" by their crews at Needles and Las Vegas. We were told of hundreds sweltering in the torrid desert, of the hardships they endured, and especially of one old lady's plight. There was inconvenience of course, and it was not right to submit innocent travelers to the delay, but this serves as an excellent illustration of the way in which news can be turned into lurid propaganda. In the first place, both Needles and Las Vegas are pretty little cities where not only the railroad men but several hundred cultured families live the year around. At both places excellent accommodations are furnished travelers. There are good hotels and the detained travelers tell of how homes were opened to them.

The fact is that the trains were not "deserted" by their crews at all. These are division points and the train crews change. The crews coming on refused to take up the trains because of machine guns mounted in the shops with armed guards upon the trains and stationed about the tracks. The operating crews declared their presence was a danger to life and limb and refused to run the trains out. The claim may have been largely fictitious and the refusal a part of war tactics, but many passengers expressed sympathy for them and their revulsion at seeing peaceful railroad stations picketed by gun-men. With these facts in mind the reader may conclude that the railroad executives as well as the train crews had some responsibility in the matter. When certain executives asked the governor of Missouri for militia he told them guards would be sent where there was real trouble but that he was not out to help them win by use of the state troops. We understand that the "desert outrages" ceased and trains moved out, upon the withdrawal of the guns.

The story of the "aged" woman was so touching that a reporter hunted her up and obtained an interview. She seems to have been somewhat less perturbed than the headline writers. She said, "I cannot see why anyone should be interested in our little experience at Needles. We were held up a few days and some of us had to change our plans in consequence, but none of us underwent any suffering or perils." "Then you were not left to die out in the desert?" said the reporter. In answer she told of the excellent meals provided for them at the Harvey house, ices and cool drinks and all the rest; of the big hotel lobby, the lawns and open homes of the people, including those of striking railroad men. When asked how the passengers felt about the hold-up she replied, "O, they understood how it was. We all saw the armed guards with rows of cartridges strapped around them and guns at their side. We did not feel angry at the engineer. We all knew why he refused to go on."

* * *

Wrecks and Massacres

No more heinous thing could happen than the deliberate wrecking of trains and, as we have before written here, no more dastardly thing could happen, not even to labor's just cause, than such a crime as that at Herrin, Illinois. All good citizens desire to have the perpetrators of such crimes severely punished. But our interest here is to note the difference in news treatment given these crimes and those such as the Ludlow massacre and the more recent Bisbee deportation. Both of these were perpetrated upon strikers, and there have been no lurid and oft-repeated headlines nor have there ever been criminal sentences pronounced against the offenders. Judge and jury may appeal for a rehearing for Tom Mooney but he still languishes in prison. Only one side of the Centralia massacre has been given the public. When a prominent churchman who witnessed the Cleveland riot and shooting in 1919 asked a city editor why he did not tell the truth about it instead of giving a biased account, the editor replied frankly that truth was not needed—he was out to hang the radicals. There may be radicals who need hanging, but the public which hangs them without full and fair trial, in the face of the facts fully and fairly stated, overthrows its own institutions.

Recently a railroad executive announced that a certain shop

was 96 per cent full, with competent men, and that the strike was over so far as he was concerned. In the very same issue of the daily quoting him was an explanation by another official that service could not be maintained because the aforesaid shop was able to turn out only one-third as many engines as before the strike. One railroad president told the press there was no shortage of cars or locomotives and that the trainmen's claim of danger because of poor equipment was strike propaganda. Within two days the Interstate Commerce commission verified the claims of rapidly deteriorating equipment. Almost daily some journals give statistics of more cars loaded and items of

larger hauls made. Daily, too, travelers know of more and more late trains, of hundreds of cancelled schedules and of an increasing number of accidents. Recently a certain governor tried to mine coal with bayonets. He mined some fifty cars in two weeks, with a regiment of soldiers. Leaders on both sides may think that trains can be run with propaganda but the public will find it requires effective equipment and skilled men. There is no basis of equity, justice or peace except in the truth. We have a right to expect the daily press will give it to us.

ALVA W. TAYLOR.

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British Table Talk

London, August 28, 1922.

SOME weeks ago I wrote for *Outward Bound*, a short meditation on the portrait of Michael Collins, one of a series of articles upon pictures. Sir John Lavery had painted this young Irish patriot, and his work impressed me as an example of the artist as historian. He was indeed recording for all time the face of Collins at one critical hour in his life. It never occurred to me that the hour which was seized in this way was near the end. It seemed rather as though such a man might have many days, and other adventures before him, so that the artist's report of him was but an interim report, but as it proved the picture shows the man as he left this scene, young, daring, powerful in his charm, gallant in his courage. Ireland has yet another tragedy, and the man has fallen, not by the hand of any "foreign oppressor" but by the cruel fanaticism of his own race. The more we think upon the history of these later years in Europe and in Ireland most of all, the more convincing even on the ground of political wisdom seem the precepts of our Lord. But mankind seems agreed only to put them to the test as a last resort.

* * *

The Missionary Summer School

Nearly three hundred of us gathered last week at Swanwick for the summer school of the London Missionary Society. We had a great time, in nothing more valuable than in the handling of great and, in the real sense of the word, fundamental things. The main theme was "Evangelism Through Education," and searching addresses were given on "The Redemption of Man," "Evangelism Through Fellowship," and other kindred subjects. Dr. Maxwell Garnett, who has written an epoch-making book on "Education for World-Citizenship" gave a memorable address on Tuesday morning. It was a thrilling experience to hear him work his way as a scientific thinker to the gospel of Christ, as the hypothesis which satisfies the demand of the human spirit for a single wide interest, focussed in a purpose, which has in it a power to stir and claim the deepest emotions. First he set out to show that such was the quest of all students of education, and then he showed that the quest was in reality one for "faith, hope, love." Dr. Garnett is a scholar of fine attainment. Formerly the principal of a scientific college in Manchester, he is now the secretary of the League of Nations' Union. His strong insistence on the fact that the kingdom of God as revealed in Christ is the only comprehensive interest which satisfies the quest of education, has had and will have a mighty influence upon the policy of our schools. But it must not be supposed that the summer school was transformed from its original purpose to a school for the study of education. It was throughout concerned with the great missionary purpose, and a careful and thorough review of the field was made by missionaries present. Dr. Cochrane, who has been traveling in the east, gave a masterly survey of the eastern scene as it concerns missions. It was wonderful to follow under his guidance the progress of the campaign against leprosy—a campaign which may end in the breaking of this dread power.

The Times

What is to become of the best known of our papers? This problem is not without its serious importance for the life of the nation. It is conjectured that various bidders will be in the market. It is beyond question that the paper has been run at a loss for years, and it looks strange that rich men should bid for the privilege of losing their money. But to possess *The Times* is to wield an influence for which some men might be amply rewarded for their loss of pounds, shillings, and pence. It is still the paper which is regarded abroad as representative of the educated mind of this country. Among the possible bidders the name of Sir. W. E. Berry is mentioned. He is a great and growing power in journalism, and already he and his brother control the *Sunday Times*, the *Graphic*, the *House of Cassells*, and other big concerns. No one believes that he has reached the limit of his plans. He is the son of a leading citizen and Free Churchman of Merthyr Tydfil, in Wales. But it is still uncertain how far the will of Lord Northcliffe will determine the future of the great journal, for which he paid 900,000 pounds.

* * *

Rotarians

Today I had my first experience of a Rotary club, and very delightful and refreshing it was. These clubs are rising in all our great cities, and our American friends will not grudge us this loan from their ample resources in societies. I found a very eager welcome for the preaching of internationalism. I spoke of "The One Front of the World," and no one was warmer in his welcome than a Jewish member of the society. I had gone to the lunch expecting to see Sir J. Martin Harvey, the great actor. He could not come, but with us was another visitor to the town, Gipsy Smith, who spoke a few words, earnest and kind, at the close. The Rotarians may well prove a useful link in the new fellowship of man with man, and nation with nation. Just as every scout is the brother of every other scout throughout the world, so the Rotarian is the brother of every other. The more of such links, the better!

* * *

Losses

This morning I read with a shock of surprise that the Rev. E. B. H. Macpherson had died suddenly of heart failure. He was a true minister of Christ, gifted in exposition of the word and in the statesmanship of the church. At Northfield he had been a visitor and acceptable speaker more than once. A warm-hearted, cheerful, generous man, he will make a gap in his own church, the Presbyterian church of England, and in the ranks of his friends. . . . Mrs. Sophie Bryant, whose death is reported from Chamonix, was a great educationalist, who in recent years had worked hard upon the teaching of holy scriptures. Among the teachers of her generation she held a high place, and when she revisited her school, the "North London," she was received with great honor. Her school, one of the finest of institutions, speaks of her devotion and splendid

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gifts of mind and heart. . . . That brilliant writer, Mr. W. H. Hudson, has left the scene, which he knew so well how to picture. No one who turns over his books from "A Naturalist in La Plata" to the last of them will regret it. He was a naturalist who seemed to listen to the voices of nature with an ear which never failed him.

* * *

From the Poems of West Ham

I do not think I have ever fulfilled my promise to give The Christian Century the West Ham poem, which was crowned by Sir Arthur A. Quiller-Couch. Here are some of the verses, there will scarcely be room for all:

From a high place I saw the city
Open and bare below me spread,
And therein walked (O God of pity!)
Few living, many dead.

Dead men entombed in daily labor,
Grappling for gold in ghostly strife;
Dead neighbors chattering to dead neighbors;
And dead youth—seeing life.

Dead women decking lifeless bodies
(See, what a gay and lovely shroud!)
And in rich temples, where no God is,
Dead corpses, praying loud.

But O, my eyes were ever turning,
With joy and tender deep delight
To where, like stars in dark skies burning,
The living souls shone bright.

Where are her priestly hands preparing
Holy mother and happy wife?
Daily her humble home is sharing
The bread and wine of life.

The neighbors seek her fireside, telling
Of sacred sorrow, joyous plan;
And often quietly in her dwelling
Meet with the Son of Man.

See where the craftsman's last touch lingers
To draw the wonder from the wood,
As life and love, poured through his fingers,
Create and call it good.

* * *

Yonder a youth, afire with pity,
Cries in the press most passionately,
"Comrades, arise! and build a city
Fit dwelling for the free!"

He cries. The dead men pass. The pavement
Echoes his voice. Yet, if one stay,
Hope whispers that one opening grave meant
A resurrection day!

There a stern gray-haired prophet preaches
To proud pews full of dull and dead;
And there a gentle schoolma'am teaches
With glory round her head.

Many the dead, and few the living?
Yet see life springing everywhere.
Leaping from soul to soul, and giving
A pause to our despair.

And comes the wind of God's voice sweeping—
"Bind seer, behold again! for they,
Whom you called dead men, are but sleeping
And shall awake one day!"

* * *

A Prayer Answered

I found among some letters of last year one from the late Rev. A. J. Viner, whose sudden death took place some months ago. He said, referring to one who had passed away: "What a happy ending. . . . To spend the day in the church she loved and then pass away without weary waiting and pain. May my end be such." Two months afterwards after a Sunday spent in the church of Christ, this man fell dead without any pain or waiting. His wish was granted.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

The Mission of the Radical*

WE were emerging from a vast hall, where a radical (a much respected and unusually brilliant person) had just closed his impassioned appeal. My conservative companion (I, now and then, associate with such for the same reason that we plunge red-hot horse shoes into cold water!) remarked: "I can see the place of a radical—we need them to break up the ground in advance of progress." In the words of Mark Sabre, "I see what he means." We like that note in Mark, that ability to see plainly the other side. Cheerfully and freely we acknowledge the function of the intelligent conservative, the temperamental conservative (not the blind, ignorant, dull obscurantist). The conservative is the governor on the engine, the brake on the motor, the "hold-back" strap on the harness. We need conservatives as we need ice houses or deposit boxes. Conservatives keep what others have produced; they pickle ideas; they preserve ideas. We need, on the one hand, to produce wealth, and we need, on the other hand, strong boxes to keep our bonds in safety. Now, John the Baptist was a radical; he was one who broke the ground in advance of progress, making every valley full and every hill low—a highway for the king. John was a forerunner, a herald, a flaming prophet, a passionate radical. Jesus needed John. Jesus appreciated his fiery advocate. He paid a strong tribute to this rough and ready herald: "Of those born of women, none is greater than John." We may well study the man whom Jesus thus highly honored. Before we say more about this radical let us ask one question: What of the "middle-of-the-road" person? In a recent meeting when both liberals and reactionaries had been talking loudly, several men arose and branded themselves as "middle-of-the-road men." They were neither hot nor cold—just tepid; they possessed little mental vigor—just good followers; they evinced no great zeal—seemingly being happily content with things as they were. "Nice people"—these colorless middlers! (Why not say "muddlers") They had friends in both camps. They played the game according to the rules. They quietly accepted the situation as it was. They carried traditions lightly; they were haunted by no visions; they were just "the common garden variety," plain, ordinary, unimaginative toilers. If the liberal is the engine, if the conservative is the brakes, then the mudder is the wheels—he is just pulled or pushed along. Probably a multitude of such people are needed—but they are a sordid lot! "Main Street" was a blast at contented mediocrity. I refuse to sing the praises of the middle-class. I will not praise the timid, contented, unilluminated, unthinking man or woman. John was a plain man, even a poor man, but his eyes saw, his brain burned, his voice was resonant with passion. Lincoln was one of God's plain people—yes, but he was a seer and a prophet. There is no premium on dullness, no glory in stupidity. John was a fiery leader; he renounced property; he lived and died for an idea. He saw that society needed God. His soul glowed with pure religion. Pure religion, for him, was not exhausted upon individual satisfactions, but expressed itself in social justices. His preaching caused people to cry out: "What shall we do?" And his answers were in every case social. He baptized people, thus

*Lesson for October 1, "Jesus the World's Saviour." Scripture, Luke 1:8-22.

Contributors to This Issue

ERNEST FREMONT TITTLE, minister First Methodist Episcopal church, Evanston, Ill.; author "What Must the Church Do to Be Saved?" Dr. Tittle contributes a weekly sermon to the Chicago Evening Post.

ARTHUR B. PATTEN, Congregational minister, Torrington, Conn. Mr. Patten has previously contributed a number of articles to The Christian Century on phases of mysticism in which he undertakes to revise the mystical ideal through bringing to bear upon it a more modern conception of God.

expressing repentance, but repentance was proved only by social righteousness. This was a wholesome gospel and a balanced religious life. Jesus needed the radical to blaze the trail. Jesus approved and appreciated the work of John. In the cathedral of St. John the Divine nineteen heroic figures, one for each century, have been placed. These nineteen figures have created much comment. Who are these leading men? What did they do? Burning souls—every one! Justin Martyr, glorious St. Francis, Cranmer,

with the smell of fire; our own Washington and Lincoln—sacrificial men. A block of unchiseled marble stands in the twentieth niche—whose rugged form, whose spiritual face will emerge? No selfish brute—no smug bourgeois—no traditionalist—very likely it will be the John the Baptist of this day—some unselfish, passionate dreamer, some fiery radical who breaks the road for a fairer tomorrow. We may kill him today—we will place him in the cathedral day after tomorrow. "Who follows in his train?"

JOHN R. EWERS.

CORRESPONDENCE

Our Lost Youth

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Atrophy of Spirituality in Youth," an editorial article in The Christian Century of August 24, needs the attention of all earnest Christians. The fact stated is, I believe, more widespread than either Dr. Jones or the editor seems to believe. There is a real cause for it. I may not have discovered the cause, but I think I have. For six years I lived in a Christian college town; for four years I was doing evangelistic work over a territory of about thirty counties in Illinois; for two years I was away from Illinois in New York state and Virginia. In all of this field I found these conditions: The children of Christian parents going to college (Christian colleges) only to come back at vacation times out of touch with church work or spiritual conditions, often times openly boasting of having gotten beyond such crudities as prayer, and belief in the Bible, and saying "No one who knows anything believes in such things any more." And frequently quoting their professors as proof of the mistakes of the Bible and the misconceptions of Jesus himself. The influence of these "college folks" soon spreads to the brothers and sisters in the home. I could give hundreds of individual cases of this kind. It is a general condition today of college atmosphere. And it all comes of so-called German rationalism: a thing that works in the dark, not daring to come out and take the platform in fair debate. It is the creed which cost Germany her soul, and which will cost America her soul, if the wish of German-Jewish professors prevails. How or why Christian professors have fallen for this barbarous teaching, unscientific and anti-Christian as it is, and have themselves helped to make education practically impossible unless you will accept the hypothesis of evolution as the basis of all scientific research, can only be answered when you remember that "we wrestle not against flesh and blood." Christianity made our standards of education possible; but Satan has used the system we have built up to wreck civilization and Christianity. If evolution is true, if the Bible is only of human origin, if Jesus was mistaken, then the youth of today cannot be blamed for "having cut him (God) off their list of acquaintances." But who is to answer for this threatened wreck of Christian civilization? God have mercy on us all, and especially on the hands that have sowed this seed of the evil one.

Knoxville, Ill.

WILLIS W. VOSE.

Unity and Union

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Joseph Fort Newton in your issue of July 27, on attempts at unity among the Christian denominations, is wholesome and wise. It has reminded me of the two brief passages in notes I received, now more than fifty years ago, from the Rev. Henry Ward Beecher, concerning the name of a paper that the firm of which I was a member were about to publish, with Mr. Beecher's editorial assistance.

"Peekskill, Aug. 31, '69 . . . As to name, I prefer 'Christian union', much; it is worldwide, 'church' is not. There are many Christians not in churches, and it is a truly catholic Christianity that we mean to advocate"

"Sept. 6, '69 . . . 'Christian union' is far better than 'church union', as it is the only union ever to be expected or desired. The union of churches is as absurd as the union of

families in philanthropy. Church harmony may be held while the hundred sects keep their distinctive organizations. This is to be the marrow of our doctrine—Christian union and ecclesiastical diversity."

In Mr. Beecher's own church, indeed, he carried out this view of intellectual diversity and spiritual unity with eminent success. To quote a paragraph I wrote shortly after his death: "The broad foundation on which he stood made him broadly liberal toward all beliefs which accepted Christ and successfully labored to make men Christ-like. Indomitable in the assertion of his own beliefs (mostly 'Orthodox') he was no less vigorous in maintaining the rights of others to theirs. One of his most characteristic sermons was entitled, 'Other Men's Consciences.' His church received into its communion members from all the Christian sects, who found there a common ground on which to stand and to work. This commingling of elements gave him a body of men and women knit together by the profoundest sympathy in a simple faith, and by an ardent love for the man who had released them from the bonds of petty sectarianism and opened to them the larger liberty of Christian manhood."

Why cannot the present tendency toward considering Christian unity be guided to such a "unity of the spirit" of Christ? And that, not necessarily in individual churches, (although there it would often solve difficulties of maintenance, and perhaps is already growing) but among the denominations at large; such a common loyalty to the Master as inspired the exceedingly diverse original Disciples in their apostolic labors—that "turned the world upside down."

Morristown, N. J.

JOHN RAYMOND HOWARD.

Political Prisoners

EDITOR THE CHRISTIAN CENTURY:

SIR: During my recent stay in England I was repeatedly asked whether statements in the English press to the effect that political prisoners—war-time prisoners—are still confined in the United States, could be true. It seemed incredible to English people that these men could still be in prison for expression of opinion only and under war-time legislation now no longer in force.

Again and again I was humiliated to be obliged to admit that my own country is indeed the only one of all that were engaged in the world war that is now in this indefensible position. I use the word "indefensible" advisedly. The government has given no valid or defensible reason for its actions. In writing these words I have in mind the letter sent by Attorney General Daugherty not long ago in reply to inquiries made on this subject by the Federal Council of Churches. The council published Mr. Daugherty's letter together with its own findings of fact regarding the various statements the letter made. (March 11, 1922, issue Information Service, Federal Council of Churches, 105 East 22nd St., New York.)

I have in mind also the practically invariable remark made by government officials when writing or speaking of the release of these men—that "No one advocating the overthrow of the government by violence will be pardoned." It seems to me about as relevant to continue to repeat this ancient formula in connection with these particular men as it would be to reiterate

that "No one addicted to walking on his head will be allowed at large." Many of these men I know personally. I know also that the industrial organization to which practically all of them belong is concerned exclusively with industry and is not interested in the overthrow of any government whatsoever.

It would be amusing, were it not for the tragedy that it connotes, to hear men who hold positions of high responsibility talk in this way as if they were entirely ignorant of the fact, well known to people at large (apparently well known to intelligent people even on the other side of the world)—that every one of these political prisoners has been legally and completely cleared of all the preposterous charges made against them during war-time hysteria; that they are now in prison solely for opinions; and that none of these opinions has anything to do with violence in any degree or direction, or with the overthrow of any government. Someone should inform government officials of these facts, so that they will not continue to make so serious a blunder in public any longer. I would not of course like to believe that they already know the facts and yet continue to harp on this ludicrous formula disingenuously. I would much rather give them all the benefit of the doubt. No honest government has any need to be tolerant. There is no "agitator" like injustice.

Has not the time come for all of us, regardless of church or political affiliations, regardless of the demands of our own personal affairs, regardless of every consideration except that of the plain justice of the matter—the inalienable human rights involved, the sheer humanity at stake—to take our stand definitely, emphatically, unequivocally, in behalf of these men in Leavenworth who are standing so courageously by their principles and their consciences, in the face of such odds? These men are bearing the brunt of the impetus toward intolerance and repression begotten by the war and are upholding the best traditions of American manhood, laying the foundation of a more truly American conception of freedom, a freedom that is worthy the name.

Surely too few of us, in the churches especially, are bearing our share of this burden, this work of foundation-building. These men are living true to their ideals at the cost, literally, of their lives. How many of us are doing anything like this for the ideals we profess to hold supreme? How many of us can measure up in courage, in sheer honesty of purpose, in faith, with these men who are giving their lives in the full knowledge that for them individually there is everything to lose and nothing to gain, that no advantage can possibly accrue to them, personally. They are true to their ideals in the hope that "the children of the future" may have a better world to live in.

I feel indeed that the political-prisoner situation as a whole is one of the very gravest issues that confronts us today, and that we should all, especially we in the churches, make it our definite and serious concern to inform ourselves fully regarding it in all its bearings.

New York City

RICHARD W. HOGUE,

Secretary, Church League for Industrial Democracy.

Ku Klux Klan

EDITOR THE CHRISTIAN CENTURY:

SIR: A few weeks ago I read the articles printed in The Christian Century upon the activities of the Ku Klux Klan, by Sherwood Eddy. In your last issue of September 7, an apparent member of the Klan wrote a letter in which the Klan was quite vigorously upheld. The grounds upon which the article was based, however, seem to be too trifling, in my judgment, to make a valuable defense to that organization.

In the first place, Mr. Gould, who wrote the article, seems to have been replying to an editorial in the Century of July 13; he makes no reference to the later articles of Sherwood Eddy; this probably was not purposeful, but in view of the latter articles, much of what Mr. Gould has said seems almost absurd. His letter would make a good appeal more to a person with a single track mind than to a more careful thinker.

This is due to the placing of the Masonic organization on

a parallel line with the Ku Klux Klan, merely because each one of them is a secret organization. That similarity exists; granted. But such a similarity cannot by any means justify some of the glaring differences which exist between the organizations. These differences are not apparent at first, let me say; which may help somewhat to explain why so many of the Klan members are also members of the Masons, as explained by Mr. Gould. However, if my understanding is correct, the Masonic orders exist for fraternal fellowship and for the building of character. It is a Protestant body as a whole, it is true; yet it is not anti-Catholic in purpose. On the whole it is a very tolerant organization—partly because many of its members belong specifically to no church. The Knights of Columbus on the other hand seem to be a distinctly anti-Protestant body, if we take their oath for an indication of their purposes. Yet their activity is not as hostile on the surface to Protestantism as the Klan's activity has been toward Catholicism in many places.

Mr. Gould specifically charges the Knights of Columbus with being the "people responsible for the absurd, false propaganda now being circulated against the knights of the Ku Klux Klan." Behind these charges there seems to be only the proof of affirmation. Such wholesale charges must be condemned by most thinking men—especially since the most successful bit of propaganda I have yet seen against the Klan has been written by Sherwood Eddy, and that on his own investigation. And Mr. Eddy, in my opinion, represents the best type of liberal Protestantism in America today. According to Mr. Gould's last sentence, in which he seems to compress a good deal of his feeling about the matter, Mr. Eddy would be classed as an enemy of "our school, our church and our state." Rather an anachronism!

The Klan is an instrument, apparently devised to improve our social order as such. Under this they seem to stand for "the tenets of the Christian religion" and yet in the next breath they stand for "white supremacy." Can the two be consistently combined? A sentence arises in my mind as I write, quoted from Gilbert Loveland in a missionary address: "There are no inferior races; there are undeveloped races." Contrast this with the statement made by Colonel Simmons, "the Imperial Wizard," quoted by Eddy in the August 17 number of the Century: "Keep the Negro and the other fellow (immigrant) where he belongs. They have no part in our political and social life. . . . To assure the supremacy of the white race, we believe in the exclusion of the yellow race and the disfranchisement of the Negro." And yet one of the beliefs (yea, major beliefs) of any member who joins the Klan is "the upholding of the constitution of these United States"—which constitution says in Article XV, Section 1, "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any state on account of race, color, or previous condition of servitude." Perhaps some of the Klan members may apologize for their leadership and still maintain that the objects for which the Klan was formed are above reproach. Many of them are; but the means chosen are rather ill-advised in the United States, where the "best citizens" want the betterment of the nation to come through the means that the majority of the people have chosen and upheld since the founding of our country.

There are two sides to the question, of course. But on the whole, we must remember as a nation that in the past, progress was slow. If we have learned any of the laws of evolution, they have pointed this out clearly. So in our struggle for a better society, let us not choose impatient methods, though we find ourselves discouraged at times. The better way was pointed out by Him in whom there was no shadow. "For there is nothing covered that shall not be revealed; and hid, that shall not be known; what I tell you in the darkness, speak ye in the light." And again, "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till it was all leavened." Not dynamite but leaven is the remedy.

Evanston, Ill.

RICHARD A. SCHERMERHORN.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Establish Loan Library on Evangelism

The Illinois Christian Missionary society, of which Rev. Harry H. Peters is secretary, is establishing a loan library on evangelism with a hundred volumes in the collection. These will be mailed to ministers on application. The collection contains not only the standard volumes by such conservative writers as Torrey, but one is also interested to find in it Davenport's "Primitive Traits in Religious Revivals" and Stevens' "The Christian Doctrine of Salvation." Disciples leaders are realizing that one of the preaching problems these days is the proper supply of good books, and the department of the ministry of the United Christian Missionary society proposes to found a loan library of a more general character.

England Changing in Attitude Toward Sunday

Since the war many thousands of men who were in France have carried back to their native land the Continental conception of the Lord's day. Nowhere is this more manifest than in England. The London County council recently voted 74 to 47 to allow games in the public parks on Sunday, something unheard of in England. The Dean of Exeter recently gave permission to the choir boys to play cricket after the Sunday services, an action which has aroused much discussion, it being argued by the Christian forces generally that the complete secularization of Sunday would result in large transportation demands, and the enforced labor of many working people.

Mohammedan Mosque in Detroit Will be Sold

Two years ago Muhammed Karoub, of Detroit, a devoted Mohammedan of large means, conceived the idea of building a mosque where the teachings of the Prophet might be given to the western world, and spent a total of \$55,000 on the venture. It did not turn out well, however, for internal dissension in the group soon emptied the mosque. The Detroit officials put the property on the tax list as being vacant, and not used for religious worship, hence it is now announced that Mr. Karoub will sell the property. It is stated by the Home Missions council that this is the only Mohammedan mosque in the western world, although there are groups of Mohammedan immigrants in a number of the cities of North America.

Hold Worship in a Railroad Car

Both the Baptists and the Roman Catholics have railway cars which are used as a place of worship. These cars are usually conveyed by the railroad free to various hamlets where the people are assembled for worship. The Catholic church has recently refitted a car in the Pullman shops of Chicago called the "St. Paul." This car seats seventy-five people and contains an altar, an organ, stations

of the cross, library, dining-room for the priests, sleeping quarters for the staff, and last but not least, a collection box.

Dr. Cadman Invited to Succeed Dr. Jowett?

The pulpit of Westminster Chapel, London, recently resigned by Dr. J. H. Jowett because of ill health, may be occupied by Dr. S. P. Cadman, pastor of Central Congregational Church, Brooklyn. Such is the report now being circulated, as Dr. Cadman sails to England to fill a series of preaching engagements, of which Westminster church is one. Whether Dr. Cadman will accept the invitation is problematical, for he has in the past refused calls from various churches both in this country and England. Dr. Cadman is of English birth, but has been in this country for more than thirty years and has been with the Brooklyn church for nearly twenty-two years.

Disciples Church Proposes to Sell Out

The Disciples church at Junction City, Ky., has publicly offered to sell out its property and join with any other congregation of Christians in the city on any basis which includes only those things which all Protestants accept as true, and which are also scriptural. There are seven churches in a town of 600 people, three colored and four white. The minister has tendered a provisional resignation to be accepted in case the proposal of this church is accepted by any other in the town.

Brave Leader of Down-town Church Goes Forward

One of the sturdiest souls at work in down-town Chicago is Rev. Johnston Myers, pastor of Immanuel Baptist church, whose Christian purpose is appreciated by all, though his plan of feeding indiscriminately so many people is sometimes criticized by those with sociological training. His church spire was blown down last spring on the eve of a building enterprise on the adjacent lot. Undaunted by this, however, he will go forward in the erection of a \$225,000 building, part of which will be rented as office space, and the lower floors used for religious work. One hundred thousand dollars is still needed for the enterprise, and Dr. Myers has given up his vacation this year to raise the money.

First Community Church Handbook Appears

With the growth of federated and community churches throughout the United States, there has come a demand for accurate information with regard to these enterprises. Rev. David R. Piper, editor of the Community Churchman, of Excelsior Springs, Mo., has issued a "Handbook of the Community Church Movement in the United States." In this booklet the various forms of organization are described, a sample church constitution is given, and the service activities of these churches are tabulated. Ac-

cording to the handbook, Iowa and Illinois lead in the number of organizations. The Iowa organizations are largely rural, while a great many of the Illinois organizations are suburban about Chicago.

Daily Vacation Bible Schools Great Success

From every part of the nation come reports of successful daily vacation Bible schools. Perhaps one of the most unique was that held in a camping ground of automobilists near the giant redwoods in California. The Santa Rosa Baptist church had primary responsibility for this enterprise. In New York this year there were 250 such schools organized under the Metropolitan Federation of Daily Vacation Bible schools. Seventeen hundred instructors had under their care 70,000 children. In two years the Baptists of Indianapolis have increased their schools from 2 to 18.

Baptists Call Experienced Church Architect

The American Baptist Home Mission society has a department of architecture of which Mr. George E. Merrill is secretary. The board has recently called as assistant secretary, Mr. Emery B. Jackson, who has twelve years' experience as a practical architect. Mr. Jackson has studied at the Ecole des Beaux Arts of Paris and is regarded as a competent adviser upon the subject of church architecture. The Southern Baptist convention has also developed such a department.

How Modern Church Program Spreads

Although some of the smaller denominations are still regarded by the Christian world as being non-progressive in spirit, this is often a most fallacious assumption, as is well illustrated by a study of the church program of the Church of the Brethren (Dunkard) at Miami, N. Mex. This church defends a community recreation program by an appeal to the leading authorities on the subject. For the fourth year this church is at work upon this task. It has also developed its program of religious education to such an extent as to secure credit in the public schools for Bible study. Rev. Ira J. Lapp, pastor of the church, teaches the courses on Hebrew history and ethics for which credit is given.

Pray for Revival of Religion

The Great Commission Prayer League, a new organization among the older type of evangelicals of Chicago, seeks to promote a general revival through the exercises of prayer. In its recent literature, it proposes that Watch Night this year shall be specially devoted to prayer for a general revival. An unhappy feature of the movement is a certain atmosphere of suspicion of ministers, which may be noted in the following paragraph of a recent letter: "Infidelity of both doctrine

and practice has invaded and is invading our pulpits and churches to an alarming extent. A widely-traveled editor of Great Britain declares that 'at least 75 per cent of the pastors of England are unsound in doctrine.' What proportion of American pastors, think you, have departed from the faith?"

Southern Baptists Plan to Finish Campaign

The Southern Baptist leaders who met in Nashville early in the summer to consider plans for the completion of their \$75,000,000 campaign, have secured Dr. L. R. Scarborough as director of the campaign. The work of the laymen's missionary movement was approved. These leaders are concerned with the aftermath of their campaign, and they will ask the 1923 convention to create a large committee which will formulate a program for the period following the collection of the big fund.

Drastic Cut in Number of Chaplains

By the recent action of the congress of the United States cutting down the personnel of the officers of the army by 2,000, a considerable number of chaplains will be retired. There will be only 125 chaplains in service after the first of the year. Fifty Protestant chaplains now find it necessary to seek other positions. The committee on chaplains maintained by the Protestants at Washington is making every effort to see that these men are at once offered suitable work in their various denominations.

Presbyterians to Secure New Pictures of Near East

Rev. B. Carter Millikin, educational secretary of the board of foreign missions of the Presbyterian church, will sail the latter part of September for Syria and Persia, where the Presbyterians carry on significant work. One of the objects of the trip is to enlarge the lantern slide service of the board, for the denomination has been able to secure large results from the use of lantern slides during recent years. Twenty-two lecture sets on foreign missions are now announced in the folder of this department.

Friends Report Crop Failure in Russia

The American Friends Service committee reports that a vast area of the famine country of Russia has suffered another crop failure through drought this year. A thousand miles east of Moscow is a section where there has been no rain for over a month at the critical season this year. Jessica Smith, the Quaker supervisor for this district, has made a detailed report to the American committee showing a half crop in some sections, and a total loss in others. In one volost the human population has dropped from 11,500 to 6,000 and out of 2,755 horses, only 223 remain. The horses are ill-fed, and not fit for work. Horse speculators are in the country with animals, but at prices which are prohibitive.

The American Friends committee has promised to continue its work during the coming winter when it will be more needed than ever and will make an appeal to its American constituency for funds.

Volleyball Breaks Down Mohammedan Prejudice

The Y. M. C. A. has successfully introduced volleyball at Smyrna. Recently two groups of Mohammedan girls played a match game before foreign spectators. By all the rules of their religion they should have kept their faces veiled, but that is out of date in Smyrna now. The local Y. M. C. A. is quite an example of Christian cooperation. On this board is an Anglican, a Scotch Presbyterian, a Roman Catholic, a Gregorian, and a member of the Greek Orthodox

church. The head of the Greek church has given his blessing to the study of the Bible as carried on by the Y. M. C. A. The summer camp for boys conducted on the banks of the Aegean sea is one of the most popular features of the association in this section.

Methodists Lead Catholics in Money Raised

It has long been believed that the Roman Catholics were the most efficient money getters in America. According to recent reports the Methodists have excelled them. In the year-book of the Federal Council of Churches the money raised by Methodists is given as \$85,934,000 while the Catholic offerings are \$75,368,294. The other denominations follow in this order: Northern Presbyterians, \$47,035,442; Southern Baptists,

Episcopal Convention Gets Under Way

THE forty-seventh triennial convention of the Protestant Episcopal church is now in session at Portland, Ore., for a period of about three weeks. The first bishop ever consecrated for service in America received his consecration in 1784. Before that the Episcopal church in America was a church without an episcopacy, and consequently without the rite of confirmation. At the close of the revolutionary war the diocese of Massachusetts sent Rev. Samuel Seabury to Scotland to receive his episcopal authority, the English bishops continuing in their opposition to a native episcopate.

The convention at Portland is made up of two houses. The house of bishops is composed of 102 men who sit by virtue of their office. The house of deputies is organized on the representative principle. Each self-supporting diocese has four lay and four clerical delegates in this house. The missionary districts have only one each. The house of deputies this year is composed of over six hundred men. Women have no representation in the general convention of the church, but the sessions of their missionary society provide for them a certain kind of fellowship. At the close of this present convention a commission will sit to consider whether women should be allowed to represent a diocese in a lay capacity. It is said that there is no considerable demand in this communion that women should be allowed to enter the ministry.

Prayer book revision will provoke a great deal of discussion. The prayer-book is important not only as the manual of devotion of the Episcopal church, but also in a certain sense as the basic document in all study of worship in the Protestant world. There is much conservative resistance to change, yet in many cases the phraseology has become archaic. The attacks will center on the marriage service, with its word "obey" and its reference to Isaac and Rebekah. It is held by many that the two persons mentioned do not afford the world the picture of an ideal home life. There will

be a tendency to remove some of the psalms that are more of the spirit of the old testament than of the new. The form of prayer for the president of the United States may be changed.

The matter of the proposed concordat with Congregationalists, by which the ministers of the latter denomination might secure holy orders while continuing as Congregational ministers, has resulted in a division of the committee, so that there will be a minority and a majority report. Since the proposed concordat has been received coldly by many Congregational ministers, there is less interest in this device than at the previous convention at Detroit in 1919. Nevertheless the debate goes to the very bottom of church dogma.

The high church party will push the matter of stiffening up the position of the church with regard to divorce. They demand that no remarriage of divorcees shall be allowed for any cause. At the present time the rector of an Episcopal church may marry the innocent party to a divorce where the cause of divorce is the one sanctioned in Matthew's gospel.

The question of the future organization of the church is also up for consideration. In the past the presiding bishop was the bishop oldest in service. It is proposed that with the death of Bishop Tuttle, the present presiding bishop, this rule shall be amended, and the church shall elect its presiding bishop. With the creation of church machinery to function in the interim between the conventions, this point is important. Bishop Tuttle is now eighty-five years old.

The Episcopal church has in recent years been making a quiet gain in membership. Its influence in the country is much larger than its membership would entitle it to on account of the age and dignity of the organization. With the abandonment of its former attitude of aloofness to other Christian bodies, it now promises to assume a new and promising role as one of the leaders in the good cause of the reunion of Christ's followers.

\$34,881,052; Protestant Episcopal, \$34,873,221; Southern Methodists, \$33,859,832; Northern Baptists, \$21,926,143; Congregationalists, \$21,233,412. Of the larger denominations, the Episcopalians are the most generous with offerings of \$31.59 per capita. The whole Christian group averages over \$10 per capita.

Conference of Denominations in Jamaica

In making ready for the approaching Conference on Faith and Order which will be held in Washington in 1924, the Episcopalian leaders in many sections of the world will hold local conferences to organize sentiment in behalf of union. Such a conference of Episcopalians and the various free church denominations was recently held on the island of Jamaica. There was no expressed difficulty over agreement in matters of faith, but the point of difference was in the mutual recognition of the ministerial orders. The Roman Catholics in Jamaica did not participate in the conference, though many individual Catholics were friendly.

Religious Instruction at University of Illinois

Various religious organizations at the University of Illinois have issued a booklet jointly setting forth the courses of study in religion which will be given there during the coming year. Methodists, Catholics, and Disciples will give courses of University rank, and in addition a number of the churches are au-

nouncing Sunday morning studies in religion which will be of more than usual merit. Dr. W. A. Goodell is teaching on the Wesley Foundation. Rev. John A. O'Brien is supported by the Columbus Foundation. The Disciples have secured as their teacher, Dr. Frank Dickinson Coop, who is the scion of a well-known family of English Disciples. The University of Illinois allows credit on its bachelor degree of not more than ten semester hours of religious study. The students must be of sophomore standing or better. The instructor must hold a Ph.D. degree from a school of recognized standing. The religious classes must be conducted on university standards as to numbers, and the instructor must not give more than twelve hours a week of instruction.

New Study of Russian Immigrant Is Out

Prof. Jerome Davis of Dartmouth, who is known to Christian Century readers through his articles, is the author of a new book published by Macmillan this month on "The Russian Immigrant." The book is highly commended by some of the leading sociologists of the country. Books ordered from the author in the early autumn by readers of this paper will be supplied at cost.

**Y. M. C. A. Secretaries
Strong for World Peace**

The Y. M. C. A. conducted a summer school for its employed officers in New York this summer. President William

J. Hutchins, of Berea college, taught a class in "America's Relation to the Promotion of Peace," which was attended by 250 leaders of the Y. M. C. A. movement. At the close of the instruction, a resolution was passed congratulating the present administration on its achievements in the limitation of armaments and in behalf of international friendship. The secretaries pledged themselves to work for peace through public addresses, study groups, forums, printed matter and every other available means.

Church Demands An Impartial Trial At Herrin

The Tabernacle Congregational church of Chicago recently passed resolutions on the mine tragedy at Herrin, Ill., charging that the publicity on this matter had tended to obscure the responsibility of certain mine officials. The resolution asks Governor Len Small to make sure that in the approaching trial every guilty person shall be brought to justice. Among other things the resolution states: "We, the official board of the Tabernacle Congregational church, petition the governor and attorney-general of Illinois to use extraordinary precautions in conducting the Herrin investigation that it may be absolutely impartial and sufficiently thorough to reach high and low, employer and employee, who took part in, or whose acts contributed directly in bringing about the Herrin murders. Thus may the efforts to remove the blot of Herrin from the good name of our beloved state not re-

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sult in besmirching it with another stain—that of observing one law for the rich and another for the poor."

Dr. McElveen Comes Out for Liberal Divorce Laws

The Protestant Episcopal convention in Portland, Ore., has brought to that city an interest in theological discussion. Among the questions before this convention, the proposal to allow no remarriage of divorcees is prominent. Dr. W. T. McElveen, pastor of a leading Congregational church in that city, on Sept. 10 preached a sermon advocating liberal divorce laws. He charged that Episcopal rectors who would not marry divorcees often sent these couples to him for marriage. Dr. McElveen claims that the church people who get divorces are not numerous, anyway, for religious beliefs lessen the family problem.

Rio de Janeiro Welcomes Protestantism

Rio de Janeiro, the city of the beautiful harbor, has welcomed Christian missions more cordially than any other city in South America. The first Protestant church in South America, built in 1819, found its home in Rio de Janeiro. In this city is the only hospital in South America supported by South American churches. One church in Rio de Janeiro raises \$15,000 a year, supports a missionary in Portugal, and conducts fourteen Sunday schools in its own suburbs. In the whole of Brazil, however, there is not much Protestant work. Only twenty-nine missionaries work north and west of the San Francisco river. One state with a million people has but one native pastor.

Baptist Gain is Speeding Up

American Baptists gained a million members in the period from 1918 to 1921, inclusive, according to a survey that has just been completed by Dr. E. P. Allredge, secretary of survey, statistics and information of the Sunday school board of the Southern Baptist convention. It took 220 years for the Baptists of North America, including in this designation only the regular missionary Baptists of the United States and Canada, to gain their first million, this period being from 1639 to 1859. The second million, however, was obtained in only 20 years, from 1859 to 1879, this period embracing the Civil war and the reconstruction era. The third million was obtained in only 10 years; the fourth million in 8 years; the fifth million in 9 years; the sixth million in 7 years and the eighth million in 3 years, the total figures for the regular missionary Baptists in the United States and Canada in 1921 being 8,115,445. The ministers of the Southern Baptist convention baptized 260,000 converts in 1921.

Fort Worth Mayor Preaches During Vacation

Mayor E. R. Cockrell of Fort Worth, Tex., was formerly a teacher in Texas Christian university of his home city. He

has also been a lay preacher, and during the summer months he has supplied the pulpit for a number of ministers who have been away on vacation. He has visited the neighboring city of Dallas on three recent Sundays, preaching in Oak Cliff Christian church, Central Christian church and East Dallas Christian church.

Wesleyan Methodists Favor Reunion

At the recent annual conference of the Wesleyan Methodist church the most important question was the proposed reunion of the three leading bodies in British Methodism, the Wesleyan Methodist church, the Primitive Methodist church, and the United Methodist church. Though strong petitions against union were presented, the conference voted 464 to 60 that neither on doctrinal nor financial grounds, nor on the ground of differences of government were there any impediments to the union of these denominations. The Lambeth proposals were also considered at this meeting.

Methodist Secretary Wants Consolidation of Boards

The action of Disciples and Presbyterians in consolidating many of their boards has brought about in some other denominations a demand for similar changes. Dr. Joseph B. Hingeley, secretary of the board of conference claimants of the Methodist Episcopal church, is out with a published statement in favor of definite action at the coming general conference of his church. Dr. Hingeley prefers the Presbyterian plan of four general boards rather than the Disciples plan by which five boards were consolidated into one, leaving out of the scheme education, social reform and Christian unity. At the last general conference, the council of boards of benevolence was created, but this action is not regarded by Dr. Hingeley as the solution of the problem.

Italian Protestants to Have Same Hymn Book

Until a few years ago the main body of Italian Protestants in Italy were Waldensians, with many centuries of loyalty behind them. The conversion of Italian immigrants in America to the faith of the various American denominations has made it possible for these denominations to start work in Italy with the reinforcement of native workers. The division in the Protestant forces there has given a visible demonstration to the Catholics of that country of Protestantism's greatest weakness. Lately there has been a disposition on the part of the Protestants to draw together, which is evidenced by the publication of a hymn book which will be used in every Protestant church in Italy. The book is called "Innario Christiano."

Presbyterian Colleges Secure Large Gifts

It is doubtful whether any denomination in America will show a larger gain in educational endowment for the past year than the Presbyterian. They report a total of \$7,584,000. This does not

include gifts to Presbyterian institutions, like Princeton, which do not cooperate with the Presbyterian Board of Education. The largest advance was made by Wooster college which secured \$1,100,000. James Millikin university of Decatur, Ill., made a gain almost as large, securing a round million. Lafayette college of Easton, Pa., added \$1,051,000 to its resources. The Presbyterian Board of Education contributed out of its "challenge fund" \$139,000 to encourage these enterprises. Among the achievements of the past year was one to secure \$26,000 with which to inaugurate work at the Michigan Agricultural school at Lansing. Dr. Edgar P. Hill, formerly teacher in the McCormick Theological seminary, is now secretary of the Presbyterian Board of Education.

Benevolent Work of the Churches Large

The benevolent work of fraternal orders is much better advertised than is that of the Protestant churches. The Loyal Order of Moose has a great institution at Mooseheart, near Chicago, which cares for a thousand children. Masons, Odd Fellows, Knights of Pythias, and others, care for orphans. The Protestant churches are supporting more children, however, than all the fraternal orders, twenty thousand being maintained in this way. It is now a recognized fact that the goal for any child is to secure its reception into a normal home life, and large numbers of these Protestant children are being put out for adoption every year. The social service commission of the Federal Council of Churches has recently gathered much interesting information with regard to the benevolent work of the churches.

Union of Andover and Harvard Divinity Resisted

The union of Andover Theological Seminary and Harvard Divinity school is not to be accomplished without litigation. Visitors of the former school recently sought an injunction to prevent this union, on the ground that such union would be contrary to the wishes of the donors of the endowment funds. The injunction was denied. The law will permit them a hearing, however, on the merits of their claim. Should the contention be sustained, the merger would be a failure. The opposition is based on theological grounds, the Harvard school having formerly been Unitarian, and Andover orthodox.

Propose to Unite Churches Into Single Organization

At a meeting held in Benton Boulevard Presbyterian church in Kansas City recently, ambitious plans were laid to organize every church in the city into a single organization which would fight law violations and would further Christian teachings. The following purposes are announced for the organization: "To improve the moral standing of our citizenship. To be watchful through special committees and support only those officials who are enforcing the law with-

TEN NEW BOOKS ON JESUS

The most significant fact with regard to the new religious books of the year 1922-23 is the great number of volumes treating of the personality, life and work of Jesus. The publishers have felt the pulse of the serious reading public and the publication of these books is a result of that fact. The world was never so perplexed intellectually and spiritually as today. And men are wistfully turning, as never before—and more hopefully than ever before—to the "Lord of Thought" and of the Heart. Nothing could so enrich the fruitage of this new year than for ten thousand ministers to delve deeply into these new revealings of "The Life of Lives."

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JESUS AND LIFE

By Joseph McFadyen

The author, who is professor of New Testament in Queen's University, Kingston, Canada, holds that it is a "matter of life or death to the world" that men be christianized in all their various relations. (\$2.00).

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out fear or favor, and to condemn, by aroused public sentiment, those officials who fail to keep their trust. To develop to a greater degree Christian activity in the individual. To avoid religious competition by all working for the welfare of the city. To create public sentiment which will secure observance and enforcement of laws in harmony with the will of God. To encourage and co-operate with officials and organizations working for the same purposes. To make necessary research which will guarantee the intelligent election to office of capable and God-fearing men and women. Individual members to call to the attention of the executive committee all law violations."

Movement for Change of Methodist Creed

Methodists will face at their next general conference a demand for a change in the articles of religion. The founders of Methodism sought to make their la-

bors perpetual by inserting a clause in the constitution providing that the general conference should not have power to alter the articles of religion nor to adopt any new standard of doctrine out of harmony with the old. Rev. J. W. Houghton of Wellington, O., says: "Some of the articles are an inheritance from the early church fathers, and we presume to say are not held by scholars of the present day. Some of the statements do not convey a thinkable idea, and certainly their authors did not claim to have been inspired."

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